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I.

THE JESUP NORTH PACIFIC EXPEDITION.

IV. — The Thompson Indians of British Columbia.

By JAMES TEIT.

Edited by FRANZ BOAS.

April, 1900.

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The following method of transcribing Indian words is used in the publications of the Jesup Expedition :

a, e, i, o, u	have their continental sounds (short).
ā, ē, ī, ō, ū	long vowels.
A, E, I, O, U	obscure vowels.
ᵃ, ᵉ, ᶦ, ᵒ, ᵘ	vowels not articulated, but indicated by position of the mouth.
ä	in German *Bär*.
å	*aw* in *law*.
ö	*o* in German *voll*.
ë	*e* in *bell*.
ï	*i* in *kill*.
–	separates vowels which do not form diphthongs.
ai	*i* in *island*.
au	*ow* in *how*.
l	as in English.
ll	very long, slightly palatized by allowing a greater portion of the back of the tongue to touch the palate.
ɭ	posterior palatal *l*; the tip of the tongue touches the alveoli of the lower jaw, the back of the tongue is pressed against the hard palate, sonant.
ʟ	the same, short and exploded (surd).
q	velar *k*.
k	English *k*.
k'	palatized *k*, almost *ky*.
kx	posterior palatal *k*, between *k* and *k'*.
g	velar *g*.
g'	palatized *g*, almost *gy*.
x	*ch* in German *Buch*.
x	*x* pronounced at posterior border of hard palate.
x'	palatal *x* as in German *ich*.
s, c	are evidently the same sound, and might be written *s'* or *c'*, both being palatized; *c* (English *sh*) is pronounced with open teeth, the tongue almost touching the palate immediately behind the alveoli; *s* is modified in the same manner.
ç	*th* as in *thick*.
d, t b, p g, k	as in English, but surd and sonant are difficult to distinguish.
h	as in English.
y	as in *year*.
w, m, n	as in English.
!	designates increased stress of articulation.
ˀ	is a very deep laryngeal intonation.

ERRATA.

p. 183, 2d line of footnote, "Fig. 122" should read, "Fig. 120."
p. 223, in legend to Fig. 198, "$_2\frac{1}{2}\frac{1}{2}_2$" should read "$_2\frac{1}{2}\frac{1}{2}_2$."

544286

IV.—The Thompson Indians of British Columbia.

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Map, Plates XIV—XX.

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EDITOR'S NOTE.

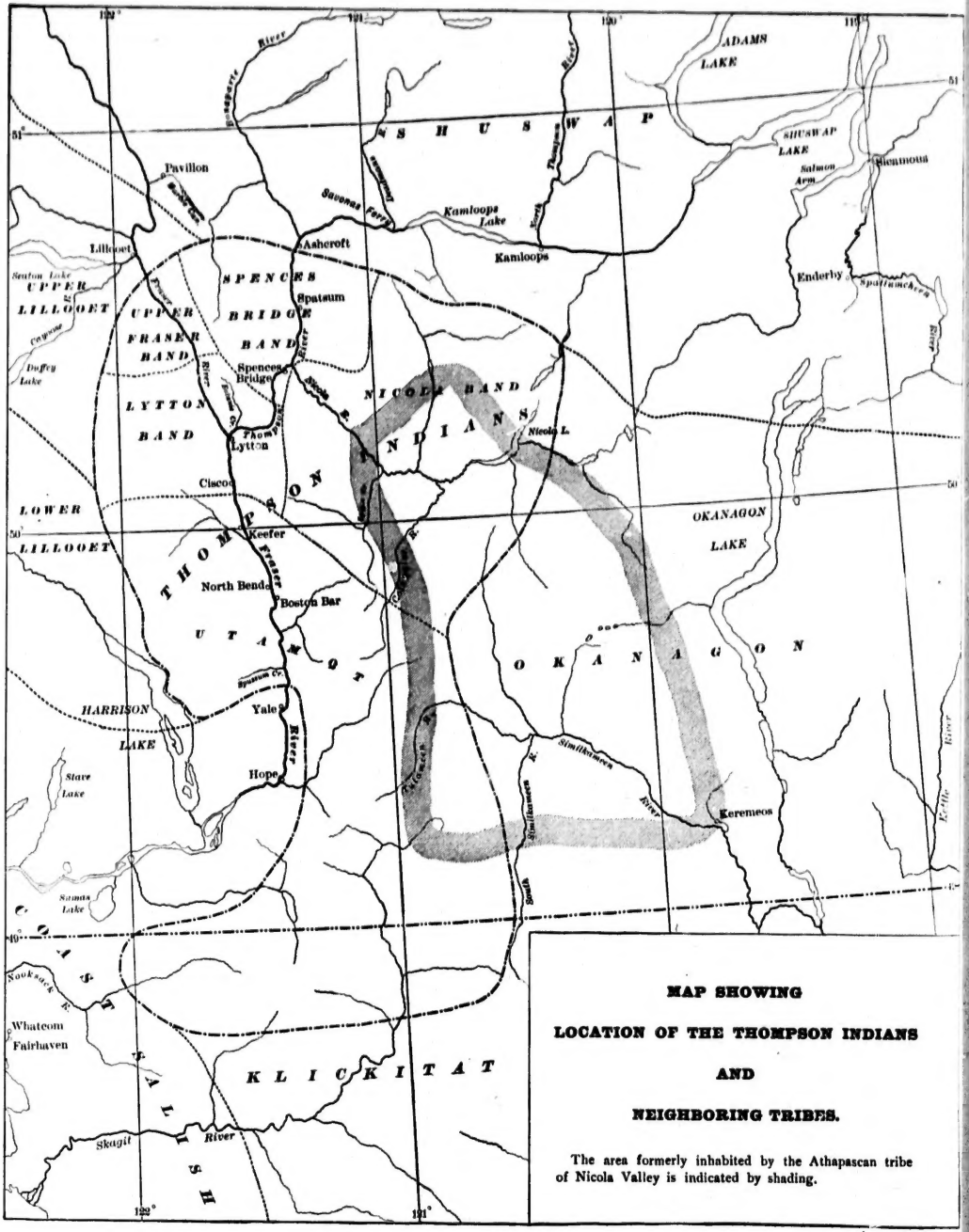
The following description of the Thompson Indians is based on two manuscripts prepared by Mr. James Teit, — the one a description of the Upper Thompson Indians, written in 1895; the other a description of the Lower Thompson Indians, written in 1897 as a result of work done by Mr. Teit for the Jesup North Pacific Expedition. To these manuscripts have been added notes furnished by Mr. Teit, explaining the uses, and methods of manufacture, of specimens which he collected for the expedition. Other information was furnished by him in reply to inquiries of the writer concerning questions that seemed of interest. The detailed descriptions of methods of weaving, and the patterns for costumes, are based on examination of specimens in the Museum. The chapter on art and the conclusion were written by the editor. The former is the result of his study of specimens and photographs, and of personal inquiries conducted with the assistance of Mr. Teit.

Mr. Teit is fully conversant with the language of the Thompson Indians, and, owing to his patient research and intimate acquaintance with the Indians, the information contained in the following pages is remarkably full. Physical characteristics, language, and the mythology and traditions of the people, are not included in the present description. The traditions of the Upper Thompson Indians, collected by Mr. James Teit, have been published by the American Folk-Lore Society.

The drawings for the text illustrations in this paper were prepared by Mr. Rudolf Weber. The plates are reproductions of photographs taken by Mr. Harlan I. Smith. I am indebted to Prof. N. L. Britton for identification of the plants referred to. I have to thank Miss H. A. Andrews and Miss M. L. Taylor for valuable help in preparing the manuscript for the press.

Following are the more important publications bearing on the ethnology of the Thompson Indians: "Notes on the Shuswap People of British Columbia," by George M. Dawson (Transactions Royal Society of Canada, 1891, Sect. II, pp. 3–44); "Sixth Report of the Committee on the North-western Tribes of Canada," containing the "Second General Report on the Indians of British Columbia," by Franz Boas (Report of the British Association for the Advancement of Science, 1890, pp. 632–647); "Tenth Report of the Committee on the North-western Tribes of Canada," containing the "Fifth Report on the Indians of British Columbia," by Franz Boas (*Ibid.*, 1895, pp. 522, *ff.*); "Traditions of the Thompson River Indians of British Columbia," collected and annotated by James Teit, with introduction by Franz Boas, Boston and New York, 1898 (Memoirs of the American Folk-Lore Society, Vol. VI), "Report on the Ethnological Survey of Canada," 1899, containing "Studies of the Indians of British Columbia," pp. 4–88.

New York, February, 1900. FRANZ BOAS



MAP SHOWING

LOCATION OF THE THOMPSON INDIANS

AND

NEIGHBORING TRIBES.

The area formerly inhabited by the Athapascan tribe of Nicola Valley is indicated by shading.

I.—INTRODUCTION, HISTORICAL AND GEOGRAPHICAL.

NAME OF THE TRIBE. — The Indians to be described in the following pages were called "Couteau" or "Knife" Indians by the employees of the Hudson Bay Company; but at the present day this name has been entirely superseded by that of "Thompson" Indians, taken from the name of the river in the neighborhood of which they have their homes. They call their entire tribe NLAK'A'PAMUX. They are also so designated by all the neighboring tribes of the interior, although they are sometimes called LÜKATIMÜ'X and SA'LIC by the Okanagon, and NKO'ATAMUX by the Shuswap. The Lillooet occasionally call them CÉ'QTAMUX, which name is derived from that of Thompson River. In all these words the ending "-mux" means "people." The Indians of the Fraser Delta, whose territory adjoins theirs on the southwest, call them SEMÁ'MILA (said to mean "inland people," "inland hunters," or "people up the river"). Their language belongs to the Salishan stock.

HABITAT. — Their habitat is the southern interior of British Columbia, mostly east of the Coast Range, but it extends far into the heart of that range (see opposite map). It is about a hundred miles in length, by ninety in breadth. Through this territory flow three rivers, — Fraser River; its principal tributary, Thompson River; and a smaller tributary of the latter, Nicola River. In the valleys of these rivers, or in close proximity thereto, are found the principal villages of the tribe, while the country on either side is their hunting-ground.

Their neighbors to the north and east are the Shuswap, to whom they are nearest akin. To the northwest of their territory live the Lillooet, to the south and east the Okanagon, while at the mouth of the cañon of Fraser River they border on the Coast Salish. In former times a small tribe of Athapascan affinity inhabited the upper portion of Nicola Valley. They have become merged in the Thompson Indians.

The tribes with whom they are familiar, and their names, will be found on the map. The Upper Thompson Indians had no knowledge of any Coast tribes except those of Lower Fraser River. Some of the tribal names, such as SMILÉ'QAMUX ("the people of Similkameen"), signify the location which the people inhabit, regardless of their tribal affiliations. A number of more distant tribes, the location of which is not given on our map, were known to them by name. These were most of the Salish tribes of Montana, Idaho, and the interior of Washington; the Sahaptin; the Kootenay; and the most northern Shoshone tribes, who were called "tail people" because they wore attached to their head-dresses a long string of feathers reaching down to the feet. A tribe to the southeast called STILTX', ten days' journey from Spences Bridge, neither Salish nor Sahaptin, came sometimes to trade fish near the mouth of Nicola River. The Crees were also known by name. Before the advent of the whites no other tribes were known. The Hudson Bay Company's employees are called

"the real white men," a name also applied by a few Indians to French-speaking people.

DIVISIONS OF THE TRIBE. — Their territory may be divided into two parts; the dividing-line being near Lytton, at the junction of Thompson and Fraser Rivers. Here the latter enters a deep cañon, through which it rushes with impetuous force, until it emerges at Yale, some fifty-seven miles farther down, having cut its way through the Coast Range. The country on either side is extremely rugged. Towering mountains, which reach beyond the snow-line, extend on every hand. The valleys are very deep and narrow, often merely gorges. The rainfall is abundant, especially in the southwestern part of this district, and therefore the whole country is clad with heavy timber, mostly fir and cedar. As might be expected, agricultural and pasture land is scarce; game is also rather scarce: so that the Indians depend mainly on the products of the streams for their livelihood. The winters are short, but there are occasionally heavy falls of snow. Such is the country of the Lower Thompson Indians.

The country north and east of Lytton, and immediately east of the Coast Range, is of a totally different character. Although it is rugged and hilly, the contours of the mountains are round, and their slopes gentle. They are intersected by numerous deep and narrow valleys, while still farther east rolling hills or plateaus prevail.

The valleys and lower parts of the country are covered with sagebrush, grease-wood, etc.,— evidences of a dry climate; while the higher grounds and mountain-tops are covered with grass and scattering timber, mostly pine. The conditions are favorable for stock-raising, and patches of arable land are found. Game, especially deer, is much more abundant here than in the lower section, and there is much greater facility for engaging in agricultural pursuits. The climate is extremely dry, with hot summers and moderately cold winters, the latter generally short and accompanied by slight snowfalls.

The country below Lytton is named Utā'mqt (meaning "below," or "to the south"), while that above Lytton is called Nku'kûma (meaning "above," or "to the north"). By adding "-mux" ("people") to the previously mentioned names, we have the designations by which the inhabitants of the two sections are known; viz., Utā'mqtamux ("people below") and Nku'kûmamux ("people above"). The former name especially is often used without the "-mux." These two divisions are the "Lower Thompsons" or "Cañon Indians" and "Upper Thompsons" of the whites, by which terms I shall designate them.

The Lower Thompson Indians have their villages at favorable spots along the banks of Fraser River, from a little below the village of Si'ska in the north, to a few miles below Spuzzum in the south. Their hunting-grounds extend westward to Harrison Lake and the mountains east of the lower course of Lillooet River, southward to the head waters of Nooksack and Skagit Rivers, and eastward to the head waters of Tulameen and Coldwater Rivers. Along this line they come into contact with the Lower Lillooet; the Coast Salish, whose villages and

hunting-grounds are confined to the immediate vicinity of Fraser River, while the Thompson Indians hunt in the mountains a few miles to the south; the Klickitat and the Okanagon.

The villages of the Lower Thompson Indians seem to have been much more stationary than those of the upper division of the tribe. Many families wintered for generations, in fact as long as can be remembered, at the same spot. Since the advent of the whites some of the smaller village-sites have been abandoned. The inhabitants removed to the larger villages, which happened to be near settlements of the whites. Decrease in the number of inhabitants has been one of the prime causes of removals.

The present villages of the Lower Thompson Indians, from south to north, are as follows:—

Name.	*Location.*
1. Spô'zêm ("little flat") Spuzzum.....	West side of Fraser River, about 9 miles above Yale, 2 miles below Spuzzum station, C. P. R., and 110 miles from Pacific Ocean.
2. Ti'kwalus, known as Chapman's Bar among the whites.....	East side of Fraser River, about 13 miles above Yale.
3. Skoxwā'k	West side of Fraser River, about 15 miles above Yale.
4. Tcê'tawe.....	East side of Fraser River, about 16½ miles above Yale.
5. Noiê'ltsi ("burnt body").....	West side of Fraser River, about 23 miles above Yale.
6. Kalulaā'ɪtex ("small house of owl")..	East side of Fraser River, about 24 miles above Yale.
7. Koia'um ("to pick berries"), called by the whites Boston Bar.....	East side of Fraser River, about 25 miles above Yale.
8. Ntsuwi'ēk.....	West side of Fraser River, about 27 miles above Yale.
9. Kapatci'tcin ("sandy shore"), called by the whites North Bend.....	West side of Fraser River, about 28 miles above Yale.
10. Npîkti'm or S'înpûkti'm ("white hollow").....	East side of Fraser River, about 30 miles above Yale.
11. Tsa'umâk	East side of Fraser River.
12. Sînta'kL ("reached the bottom").....	West side of Fraser River.
13. Spa'im ("flat land" or "open flat")..	East side of Fraser River.
14. Skwa'uyix.....	West side of Fraser River.
15. Kîmu's ("brow" or "edge").....	East side of Fraser River.
16. S'ûk ("valley" or "depression").....	East side of Fraser River.
17. Nkattsi'm	East side of Fraser River, about 38 miles above Yale; near Keefers station, C. P. R., but on the opposite side of the river.
18. Staxēha'ni ("this side of the ear or cliff").....	East side of Fraser River.
19. LîqLa'qɛtîn ("ferry" or "crossing-place").....	East side of Fraser River, about 3 miles below Si'ska.

In this list detached houses have been grouped with the nearest village. Some Indians think that Si'ska ought to be included with the Lower Thompsons.

In 1858 Koia'um (Boston Bar) was the largest and most populous village.

At the present day Kapatci'tcin (North Bend) and Spô'zêm are the largest villages. They contain fully one-third of the whole population. All the other villages are small.

The Upper Thompson Indians are divided into four minor divisions more or less recognized. These are:—

1. The ʟkamtci'nemux ("people of ʟkamtci'n," the Indian name of Lytton) or Nʟak'apamux'ô'ê ("the Nʟak'a'pamux proper"), sometimes called "Sa'lic" by the Lower Thompsons, the Indians of Lytton and vicinity. They are sometimes simply called Nʟak'a'pamux. I shall call them the Lytton band.

2. The Sʟaxa'yux, the people along Fraser River, above Lytton. Their territory extends up Fraser River about forty miles, where they come into contact with the Upper Lillooet a few miles below the town of Lillooet. Their hunting-ground is chiefly on the west side of Fraser River, and comprises all the eastern slopes, and the summits of the Lillooet Mountains. It does not extend far east of Fraser River, the country there being generally used by the Indians of Lytton, Spences Bridge, and Ashcroft. I shall designate them as the Upper Fraser band.

3. The Nkamtci'nemux ("people of the entrance"), taken from the name of the land at the mouth of Nicola River (Nkamtci'n), and probably having reference to the confluence of the two rivers, or the "entrance" of one into the other. These are the people of Spences Bridge and vicinity in particular, but the name is often applied in a general sense to all the Indians along Thompson River from a little below Spences Bridge upward. They extend along Thompson River to Ashcroft, where their territory adjoins that of the Shuswap. Their hunting-grounds extend back for thirty or forty miles on each side of Thompson River, and include the upper half of Hat Creek. I shall call them the Spences Bridge band.

4. The Cawa'xamux or Tcawa'xamux ("people of the creek," taken from the name of Nicola River, Tcawa'x or Cwa'ux, meaning "creek"), comprising the Indians along Nicola River from a few miles above Spences Bridge to considerably above Nicola Lake, where their territory adjoins that of the Okanagon, whose nearest village is at Douglas Lake, some thirty-five miles from Nicola Lake. Their hunting-grounds are on either side of Nicola River, and extend thirty or forty miles back. In early times their villages did not extend more than fifteen miles up the river. They visited the upper part of the valley on hunting trips and for fishing in the lakes. I shall call this division the Nicola band.

The Spences Bridge band sometimes call the Upper Fraser band Skwotl'kinamux ("people of the other or opposite side of the ridge or mountains"), because they are divided from them by a narrow range, which follows the east bank of Fraser River. The Lytton band who live along the shores of Fraser River, and the Upper Fraser band, are sometimes collectively called "people of Fraser River." The Lytton band who live along Thompson River above Lytton, and

the Spences Bridge band, are sometimes collectively called "people of Thompson River."

Besides these, there are the usual names attached to every little band or community, which is simply the name of the place or village they inhabit, with the suffix "-mux" ("people"), as we might say in our language "people of London," "people of Liverpool," etc. This method of designating their folk according to the several towns to which they belong, is, so far as I know, the only one employed by the Lower Thompson Indians.

Among the Upper Thompson Indians, the people of some of the bands or villages are sometimes called after the name of their chief. For instance, the people on Thompson River immediately above Spences Bridge, who occupy two or three small villages, but are under one chief, are called Să'itkînamuxs ha Cumaxa'IE'tza ("people of Cumaxa'IE'tza," this being the name of the chief). This custom, however, is of recent origin.

The differences in dialect between the several divisions of the tribe are very trifling. A few words only are used in a different sense, while others vary slightly in pronunciation. The difference in dialect between the lower and upper divisions is most clearly marked. The former seem to have borrowed several words from their neighbors of the coast.

During the last twenty-five or thirty years, owing to increased intercourse and prolonged visits among the different divisions of the tribe, there appears to have been a tendency towards assimilation of the dialects. The lower half of the tribe affect the dialect current among the upper half. Through association with the white man, several new words have been introduced into the language. Most of these have reference to names of things new to the Indian.

The following is a fairly accurate list of villages belonging to the upper divisions of the tribe:—

VILLAGES OF THE LYTTON BAND

Name.	*Location.*
1. NLAQLA'kîtîn ("the crossing-place," "place for crossing the river"), Kanaka Bar	On Fraser River, about 11 miles below Lytton (some Indians class it with the Lower Thompsons).
2. Si'ska ("uncle"), Cisco	On Fraser River, about 8 miles below Lytton.
3. Nqa'ia (from nqa'IEX, "to swim")	West side of Fraser River, about 2 miles below Lytton.
4. LKamtci'n ("confluence" [of rivers]), Lytton	South side of Thompson River, at its junction with the Fraser.
5. NEqa'umîn or Nqau'mîn (so named because the water comes from a lake called Nqauma'tko ["wolf lake or water"], from sqaum ["wolf"]), Thompson	South side of Thompson River, about 10 miles above Lytton.

VILLAGES OF THE LYTTON BAND — *Continued.*

Name.	*Location.*
6. Tûxezé'p (shortened form of xûzé'ép, "sharp ground or place for pitching lodges," so called from small sharp stones around there)	East side of Fraser River, about 1 mile above Lytton.
7. N'a'tqélptɛ'tɛnk ("yellow pine little slope")	West side of Fraser River, about 1 mile above Lytton.
8. Nx'ómí'n (meaning doubtful)	West side of Fraser River, 2½ miles above Lytton.
9. Anextê't'tîm ("stony little hollow"),	East side of Fraser River, 3 miles above Lytton.
10. Sta'ɪɛn, or Strain (meaning doubtful), Styne Creek	West side of Fraser River, about 5 miles above Lytton.
11. Npuitcí'n ("low ridge shore")	West side of Fraser River, 8 miles above Lytton.
12. Nqoí'kîn ("black pine ridge," so called because young firs grow thickly there like nekoé't ["black pine forest"])	East side of Fraser River, 8 miles above Lytton.
13. Nó'ôt or Nerô't (allied to ró'it, "sleep"),	West side of Fraser River, 12 miles above Lytton.
14. Ntcé'qtceqqôkênk or Ntcêqtceqkô-kinnk ("the red little side hill or slope")	West side of Fraser River, 15 miles above Lytton.

VILLAGES OF THE UPPER FRASER BAND.

Name.	*Location.*
1. Nlip'pa'ɛm ("to extract marrow," from s'lippâ', "marrow" [of bones]),	West side of Fraser River, about 22 miles above Lytton.
2. Nqa'ktko ("little rotten water")	West side of Fraser River, 28 miles above Lytton.
3. Tia'ks (refers to nose or point in the river), Fosters Bar	East side of Fraser River, about 28 miles above Lytton.
4. Nse'qip ("little deep hollow or cut"),	West side of Fraser River, about 38 miles above Lytton.
5. Skeka'itîn ("place of coming up above, or reaching the top")	West side of Fraser River, about 43 miles above Lytton.

The last-named village is the extreme northern limit of the tribe on Fraser River. Here their territory adjoins that of the Lillooet, whose nearest village is Setl (near the town of Lillooet), five miles above, on the same side of Fraser River.

VILLAGES OF THE SPENCES BRIDGE BAND.

Name.	*Location.*
1. No'qem (from s'nō'k, "valley"), Dry-noch	South side of Thompson River, 16 miles above Lytton.
2. Nsqa'qaultɛn ("little looking for game place" from s'kê'aut, "to stand in a place and look around for game when hunting"), Spences Bridge	South side of Thompson River, 23 miles above Lytton, and half a mile below Spences Bridge.

VILLAGES OF THE SPENCES BRIDGE BAND — *Continued.*

Name.	*Location.*
3. Nkamtci'n ("confluence" or "entrance"), Nicola Mouth	South side of Thompson River, at its junction with the Nicola, about 24½ miles above Lytton.
4. Atci'tcîken (meaning doubtful), or Nkaitu'sus ("reaches the top of the brow or low steep"). The trail gets up on the top of a bench here, and enters the Spa'piam Valley	North side of Thompson River, about 3 miles back in the mountains from Spences Bridge.
5. Pemai'nûs ("the flat underneath or near the brow or steep"). A low flat extends along the river here for some distance	South side of Thompson River, about 28 miles above Lytton.
6. Nqôe'itko ("little lake or pond"). There is a stagnant pond at this place	South side of Thompson River, 30 miles above Lytton.
7. Zaxxauzsi'ken ("middle ridge or hill").	Half a mile back from Thompson River, on the south side, about 31 miles above Lytton.
8. Pe'qaist ("white stone")	South side of Thompson River, 32 miles above Lytton.
9. Semexā'u ("little lynx," from semerā'u, "lynx")	North side of Thompson River, 32 miles from Lytton.
10. Spa'ptsen ("little Indian hemp place," from spa'tsan, "Indian hemp"), Spatsum	South side of Thompson River, 35 miles above Lytton.
11. Ntê'qem ("to make muddy," or "muddy creek"), Oregon Jacks	North side of Thompson River, about 1 mile back from the river, and about 39 miles above Lytton.
12. Snapa' ("burnt place," from s'pā'a, "any burnt place in the mountains or forest"), Black Cañon	South side of Thompson River, about 1½ miles back from the river, and 42 miles above Lytton.
13. Nukaā'tko, Nukaā'tqo, or Nekaā'tko (from nko or nkwa, Shuswap for "one," as Nkwaā'tko, "one little water," similar to Npēā'tko, which means the same)	North side of Thompson River, about 43 miles above Lytton.
14. Slaz or Slêtz (meaning doubtful), Cornwalls	About 1 mile back from Thompson River, on the north side, about 45 miles above Lytton.
15. lolowû'q ("slides," from lowû'q, applied to places where gravel, small stones, or sand keeps sliding or falling down)	On Nicola River, about 8 miles from Spences Bridge.

Slaz village is the farthest up Thompson River. Beyond, on both sides of the river, the country is inhabited entirely by Shuswap.

VILLAGES OF THE NICOLA BAND.

Name.	*Location.*
1. Kapatci'tcîn ("little sandy shore")...	Near Nicola River, about 12 miles from Spences Bridge.
2. Ca'xanîx ("little stone or rock").....	Near Nicola River, about 16 miles above Spences Bridge.
3. x'û'tx'ûtkawêɪ ("holes by or near the trail").....	Near Nicola River, 23 miles above Spences Bridge.
4. xanEXEWê'ɪ ("stone by or near the trail").....	Near Nicola River, 27 miles above Spences Bridge.
5. Qaiskana' or Koiskana' (from kōēs or kwō'es, a bush the bark of which is used for making twine; some say it is a Stuwix' or Athapascan name, but this seems doubtful), Pitit Creek.	Near Nicola River, 29 miles above Spences Bridge.
6. N'a'ɪɛk or N'ē'ɪɛk ("the bearberry").	Near Nicola River, 39 miles above Spences Bridge.
7. Tsulu's or Sulu's ("open" or "open flat").....	Near Nicola River, 40 (?) miles above Spences Bridge.
8. Pti'tɛk or Petu'tɛk ("little spring" [of water]).....	About 41 miles above Spences Bridge.
9. Nsi'sqɛt ("the little split or divide," perhaps because near a deep or rocky gulch).	Near Nicola River, a few miles from the west end of Nicola Lake.
10. Ntsla'tko or Ntsa'ɪa'tko ("cold water"), Coldwater.	
11. Zuxt (meaning doubtful).....	Near west end of Nicola Lake, 50 miles above Spences Bridge.
12. Qwiltca'na (meaning doubtful).....	Near the middle of Nicola Lake.
13. Ntcé'kus or Stcé'kus ("red rising ground or eminence," or "red face"),	About 1 mile back in the mountains from Qwiltca'na.

Qwiltca'na may be said to be the terminal village in this direction. Three miles above it is the nearest village of the Okanagon. The nearest four villages of the latter are as follows:—

Name.	*Location.*
Qê'ɪamix or ɪ.kaɪamix (Okanagon word, meaning "broad patch of bushes"...	About 3 miles from Qwiltca'na.
Spa'xemîn ("shavings" or "cuttings," as of wood or bone), Douglas Lake.....	11 miles from Qwiltca'na.
Komkona'tko ("head water" or "head lake"), Fish Lake.....	21 miles from Qwiltca'na.
Zu'tsemîn or Zu'tsamîn ("red ochre or earth"), Vermillion.....	On Upper Similkameen River.

The Indians of all these Okanagon villages have a considerable admixture of Thompson Indian blood, and speak both languages. The pure Okanagon is not found until Nlki'us and Kêremya'uz, on the Similkameen, are reached.

Many of the villages in the above lists are very small, consisting of two or three families; while others are large, and contain about a hundred or more inhabitants. Very few occupy old village-sites. A list of the villages thirty-five

to fifty years ago would be very different. These villages are almost all situated on reserves. Some places where Indians live in detached houses have been included under the name of the village nearest to which they are located.

So far as current tradition tells, the tribal boundaries have always been the same as they are at the present day, except that about sixty or more years ago the Shuswap-speaking people extended a few miles farther down Thompson River than now, and the country around Nicola Lake was held by an Athapascan tribe. Both of these have been absorbed by the Thompsons.

POPULATION. — The tribe is at the present day greatly reduced in numbers. The existence of numerous ruins of underground houses might be considered as sufficient proof of the decrease of the tribe, were it not that the same family sometimes constructed several of these houses, and that after the first epidemic of small-pox many of the survivors moved, for protection or support, to larger communities, and constructed new houses there. After the formation of small towns or settlements by the whites, who set up trading-stores in different parts of the country, many Indians removed to their neighborhood for convenience of trading with or working for them. Moreover, the Indians began to see what use the whites made of arable lands, and they obtained "reserves," and gained some knowledge of farming. Then many who had no arable land moved either to more favorably situated places, or to their "reserves" when convenient. By this means the number of old house-sites was considerably increased. Nevertheless, according to the testimony both of the Indians themselves, and of white men long resident in their country, the Thompson Indians were certainly at one time much more numerous than at present.

The old people say that forty or fifty years ago, when travelling along Thompson River, the smoke of Indian camp-fires was always in view. This will be better understood when it is noted that the course of Thompson River is very tortuous, and that in many places one can see but a very short distance up or down the river. The old Indians compare the number of people formerly living in the vicinity of Lytton to "ants about an ant-hill." Although they cannot state the number of inhabitants forty years ago, there are still old men living who can give approximately the number of summer lodges or winter houses along Thompson River at that time, showing clearly the great decrease which has taken place.

In 1858, when white miners first arrived in the country, the Indian population between Spuzzum and Lytton was estimated at not less than two thousand, while at present it is probably not over seven hundred. If that be correct, and assuming that the number in the upper part of the tribe was in about the same proportion to those in the lower as now, the population of the entire tribe would have numbered at least five thousand.

Notwithstanding the fact that a year or two before the arrival of the white miners the tribe had been depopulated by a famine, which infested nearly the whole interior of British Columbia, the actual decrease of the Indians has taken place only since the advent of the whites, in 1858 and 1859.

Small-pox has appeared but once among the Upper Thompson Indians; but the Lower Thompsons state that it has broken out three or four times in their tribe. Its first appearance was near the beginning of the century. Nevertheless this disease has reduced the numbers of the tribe more than anything else. It was brought into the country in 1863, and thousands of Indians throughout the interior of British Columbia succumbed to it. If the evidence of the old people can be relied on, it must have carried off from one-fourth to one-third of the tribe. In many cases the Indians became panic-stricken, and fled to the mountains for safety. Numbers of them dropped dead along the trail; and their bodies were buried, or their bones gathered up, a considerable time afterwards. Some took refuge in their sweat-houses, expecting to cure the disease by sweating, and died there.

It was early in spring when the epidemic was raging, and most of the Indians were living in their winter houses, under such conditions that all the inhabitants were constantly exposed to the contagion. The occupants of one group of winter houses near Spences Bridge were completely exterminated; and those of another about three miles away, numbering about twenty people, all died inside of their house. Their friends buried them by letting the roof of the house down on them. Afterwards they removed their bones, and buried them in a graveyard. Since then the tribe has been gradually decreasing, until at present I doubt if it numbers over two thousand souls. About fifteen years ago it was reckoned by a missionary long resident among them as numbering about twenty-five hundred.

Many suppose that the decrease among Indian tribes in general is chiefly due to the dying-off of the old people and to the sterility of the women. My observations lead me to a different conclusion, at least regarding the Upper Thompson Indians. There are comparatively few sterile women among them.

The following statistics concerning the Indians of Spences Bridge will serve as an illustration of the decrease of the Indian community. They were collected by myself, and extend over a period of ten years. While they may be no criterion for the whole tribe (some bands having remained almost stationary during this period, while others have decreased considerably more than the one to be discussed), still I think they will show what is happening, to a greater or less extent, in several bands of the tribe.

In 1884 the Spences Bridge Indians numbered 144 (not including 13 temporary residents from other tribes or bands). During the period 1884–94 I recorded the following changes:—

INCREASE.

Births	Full-bloods	39	
	Half-breeds	4	
			43
Immigration of Indians from other villages			10
Total increase			53

DECREASE.

Deaths	Infants and children born after 1884	25	
	Children born before 1884	5	
	Adults under 60 years	37	
	Adults over 60 years	5	
		—	72
Removal of Indians to other villages			17
Total decrease			89

The resulting decrease during this period is therefore 36, leaving a population of 108.[1]

It will be seen from the above that although there was a very high death-rate, the birth-rate was also high, and that the principal cause of the band's decrease was the great mortality among children. At the present time about thirty-three per cent of the people composing this band are about fifty-five years of age or upwards, and therefore were adults when the white miners first came to the country. In the nearest neighboring band there are twenty-five per cent who may be placed in the same category.

The heavy death-rate is attributable principally to two causes, — epidemics and consumption. Epidemics such as measles, influenza, etc., fall far more heavily on them than on the whites. Measles especially carries off a large number of children. The majority of deaths between the ages of eighteen and fifty are from consumption. Some deaths among the young people are directly due to venereal diseases (originally introduced by the whites), and to the use of whiskey and its concomitant evils; but the percentage of such deaths is relatively quite small, although these vices are the indirect cause of many deaths. To this cause are also attributed, to a great extent, the birth of weak children, and sterility among some of the women. If the Indian Department would provide for resident physicians for the Indians, these conditions might be materially improved.

During the last few years there has been a slight improvement in some places. In a few of the more remote villages the birth-rate has risen, and the rate of mortality among children has fallen. In these places the population seems now to be about holding its own or is slowly increasing. Places such as North Bend, which are situated close to towns, and where there is much association with the whites, still show a very high mortality.

The birth-rate among the Lower Thompsons seems to be higher than among the upper division of the tribe, while the mortality of children seems to be lower. During the last years there has been a preponderance of surviving male children among the upper division, and of surviving female children among the lower division, of the tribe.

Little care is taken of the children during a certain age. From their birth until they are able to walk they are generally wrapped up, and, we might say, even

[1] For statistics for 1894–99 see Note 1, at the end of this paper.

taken too much care of; but as soon as they can walk, and from that time up to the age of ten, they are often allowed to run around exposed to the weather, with little or no clothing other than a cotton shirt. It is during this period of life that most of their children die.

The belief that they are doomed to extinction seems to have a depressing effect on some of the Indians. At almost any gathering where chiefs or leading men speak, this sad, haunting belief is sure to be referred to.

Migrations and Intercourse. — There is no historical tradition, so far as I am aware, of any former migration of the people, with perhaps one exception. This, even if true, is very uncertain. The tradition is to the effect that a band of Indians from the neighborhood of Lytton, owing to a dispute, broke away from the main body, crossed the mountains to the south or southeast, and eventually settled somewhere near Columbia River. Some relate the story in exactly the reverse way, claiming that it was a party from Columbia River who migrated, and settled at or near Lytton. The bare fact is stated without any details. As only a few of the old Indians are familiar with this tradition, the events narrated therein must have happened a long time ago, if they ever did happen.

About fifty years ago many of the Nicola band moved into the Stûwi'x· country, around Nicola Lake, and some of them intermarried with the Indians there. Some members of the Spences Bridge band, who were related by marriage to the Nicola band, also moved up there. About the same time the Okanagon, whose hunting-ground had been in the Douglas Lake country, commenced to make permanent settlements in that neighborhood.

There seems to have been very little direct intercourse between the upper and lower divisions of the tribe. The Lytton band, who occupy a central portion, intermarried and had frequent intercourse with the Lower Thompson Indians and with the other bands of the upper tribe; but the latter seldom or never intermarried with the Lower Thompson Indians, and had little or no intercourse with them. Very few people from Spences Bridge ever went beyond Lytton. This may be partly owing to the difficulty of access to the lower country; but another reason was the feeling between the divisions of the tribe, the Upper Thompson Indians considering the lower division as a rather inferior race. Formerly the villages of the Lower Thompson Indians had little intercourse with one another, owing to the difficulty of travel in the Fraser Cañon. Communication between Spuzzum and the villages of the Coast Salish was fairly easy, and consequently intercourse and intermarriages were not infrequent. Since the arrival of the whites, the construction of the Caribou wagon-road and the Canadian Pacific Railway through the Fraser Cañon, and the awakening of a desire among the tribe in general to better their condition, there has been much intercourse among all portions of the tribe, with the result that many persons belonging to the lower division have married others of the upper division, and settled in the country of the latter.

The Lower Thompson Indians, seeing the more favorable circumstances

under which the Nicola and Spences Bridge bands lived, moved to the country of the latter, whose fertile soil afforded a much better opportunity for farming pursuits than their own rugged district. Even the Lytton band have followed their example to some extent. Several people from Lytton have settled among the Nicola band, and a large percentage of the people of Neqa'umin, who belong to the same tribal division, have settled around Ca'xanix and other parts of Lower Nicola River.

This latter instance is a good illustration of the change which has taken place in the mode of living of the Thompson Indians. Neqa'umin was once a very populous place, and people from other parts were drawn there by its splendid facilities for fishing; but since the advent of the whites, and the abandonment by the Indian of hunting and fishing for the less precarious pursuit of agriculture, Neqa'umin has become in a measure deserted, as there is hardly any arable land in its vicinity.

The most notable migration in recent years, however, is that of a large band of Lower Thompson Indians, who crossed the intervening mountains, and settled in Nicola Valley, near the mouth of Coldwater River, and in other places, where they now have reserves.

Those bands who live in territory adjoining that of other tribes have occasionally intermarried with their neighbors, but not to any great extent. The Lytton band, who are surrounded on all sides by other bands of the tribe, have probably less foreign blood in their veins than any of the others; the Lower Thompson Indians, especially around Spuzzum, have a slight admixture of Cowichan blood; the Upper Fraser band have a considerable amount of Lillooet and a little Shuswap blood; the Spences Bridge band, some Shuswap and a little Okanagon blood; while the Nicola band, besides having some admixture of Okanagon, have also some Athapascan blood in their veins.

Since the arrival of the whites many women have married white settlers resident in their country. This has resulted in the development of a half-breed population. The female portion of these half-breeds marry either white or half-breed men; while the male portion, although in many cases they marry Indian women, generally live apart, only a few of them settling with their Indian relatives, or living regularly in the Indian villages. Besides these, there are half-breeds of illegitimate birth, — children of women who have lived with white men for a time. The offspring in such cases, having been brought up among the Indians, generally remain with them, living as Indians, and when of age marry among them. All European nations have contributed almost equally to this mixed race. On the other hand, there is hardly any mixture with Chinese and negroes (except among the Upper Fraser band), largely owing to the fact that the majority of the Indians look with contempt upon these races.

Although for the last thirty-five or forty years there has been uninterrupted contact with the whites, yet the percentage of children of mixed descent is comparatively small. For example, in two small bands who inhabit Spences

Bridge and vicinity, and who number 108 and 101 souls respectively, we find the following numbers of full-bloods and half-breeds : —

Individuals.	Nkamtci'n Band.		Pe'qaist Band.		Totals.
	Males.	Females.	Males.	Females.	
¼ white and ¼ negro	1	2	—	—	22
½ white	1	—	2	1	
¾ white	5	1	6	3	
Full-blooded Indians	49	49	40	49	187
Total					209

This amount of admixture is considerably above the average, as observed among other bands. Among the same bands admixture of foreign Indian blood has taken place as follows : —

Individuals.	Nkamtci'n Band.	Pe'qaist Band.	Totals.
¼ Shuswap	5	8	33
½ "	3	8	
¾ "	7	2	
¼ Okanagon	1	—	10
½ "	5	—	
¾ "	4	—	
¼ Lillooet	1	—	4
¼ Walla Walla	—	1	
Pure Shuswap	1	1	
			47
Less 5, also included in first list as partly white			5

SUMMARY.

Full-blood Thompson Indians	145
Mixed-blood Thompson Indians : —	
Thompson Indians and other Indian tribes	42
Thompson Indians and white	22
	209

MENTAL TRAITS. — Although the Thompson Indians, when the white miners first came among them, had the reputation of being treacherous, they cannot be so characterized at the present day. As with every other people, there are both good and bad among them; but on the whole they are more honest and

industrious, intelligent and receptive, than other Indian tribes. They are quiet, sociable, and hospitable; yet combined with the last two qualities are often pride and suspicion. Some are of a jocular, humorous temperament; and some are courageous, determined, and persevering, although the last-named quality is not a characteristic of the tribe as a whole. Some show it, however, to a marked degree when hunting or fishing. Being proud, they are easily offended, but seldom allow their wrath to get the mastery of them. As a rule, they are not vindictive. They admire a man who is athletic, active, energetic, industrious, strong to endure, brave, hospitable, liberal, sociable, and kind. They are fond of the wonderful, of oratory, gambling, story-telling, hunting, and horseback-riding. They are not as proud-spirited as they were, nor do they take as much interest in games, athletic exercises, and fun, as formerly. Disease and the knowledge that they are doomed to extinction are the chief causes for this: while change of pursuits, and the acquirement of new ideas, also have their effect.

At present these people, both socially and otherwise, may be said to be in a state of transition from the customs and modes of life of the past, to those at present in vogue among the surrounding whites. Although some of the old people cling tenaciously to many of the old habits and traditions, the one idea of many of the younger people is, to advance their material condition, and to copy and vie with the whites in many lines of industry, as well as in customs and dress. This latter propensity very often results in the adoption of more evil than good customs, as is true in the case of whiskey-drinking. I may add, that the ease with which liquor can be obtained, especially along the line of the Canadian Pacific Railway, principally from unscrupulous whites, is the cause of the ruin, both moral and physical, of many of the young people, as well as of brawls, and sometimes loss of life. Be it said to their honor, however, many of the tribe have little or no desire for liquor, and, although it is so easily procurable, never avail themselves of the opportunities so flagrantly brought to their notice. Those Indians who indulge in whiskey almost always do so to excess, and they are generally those members of the tribe who most closely copy the whites in other particulars. Moreover, these are often included among the most industrious and progressive members of the tribe. On the other hand, those individuals who are more exclusive and conservative have, as a rule, little or no craving for whiskey, and refuse to use it, nor will they accept other innovations brought by the white man.

The Lower Thompson Indians are quieter and steadier than the people of the upper division, but at the same time they seem to be slower and less energetic. They are better fishermen and more expert in handling canoes, while the Upper Thompson Indians are better horsemen. The difference in disposition between the two divisions of the tribe is brought out rather strongly on Coldwater River, where people from Nicola and Boston Bar live in close proximity. While arrests for drunkenness, assaults, horse-stealing, etc., are quite frequent among the former, they are almost unkown among the latter.

II. MANUFACTURES.

Most of the implements and utensils of the Thompson Indians were made of stone, bone, wood, bark, skins, matting, or basketry. Work in stone, bone, and wood was done by the men, while the preparation of skins, matting, and basketry-work fell to the share of the women. There was a certain amount of division of labor, inasmuch as workmen skilful in any particular line of work exchanged their manufactures for other commodities.

Work in Stone.— Their work in stone was of the same character as that done by the prehistoric people of Lytton, which is described in Part III of this volume. Stones were battered into shape, cut, and flaked. Jade and serpentine bowlders were cut by means of gritstones or beaver-teeth. But few polished implements are found. Steatite pipes were polished with stems of *Equisetum* and a mixture of grease and pitch of the black pine. Stone skin-scrapers and hand-hammers are used up to this day. The Indians are still familiar with the art of making arrow-heads. When these were to be made from a bowlder, the following method was employed. The bowlder was split by being laid on a stone and struck with a hand-hammer, generally a pebble of handy size. When a suitable piece had been obtained, its edges were trimmed off with a hard stone. Then it was wrapped in grass or hay, placed on edge on a stone, and large flakes were split off with a hand-hammer. After a suitable piece had been obtained, it was placed on a pad in the left hand and held in position with the fingers. It was given its final shape by means of a flaker made of antler (Fig. 118), which was used with a forward and downward pressure. The blunt point served for flaking off larger chips, while the smaller one was used for the final stages of the work. In later times iron flakers were often used. The method of holding the flake was the same as that of the Carriers of northern British Columbia.[1]

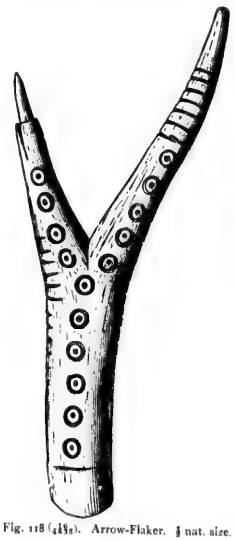


Fig. 118 ($\frac{4}{11}\frac{4}{8}$). Arrow-Flaker. $\frac{1}{3}$ nat. size.

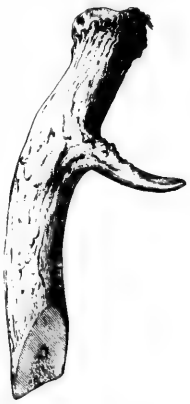
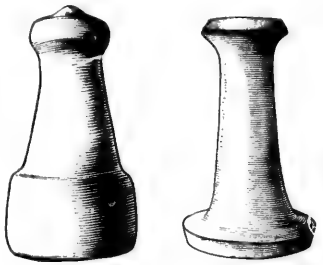


Fig. 119 ($\frac{1}{1}\frac{3}{8}\frac{8}{1}$). Wedge made of Antler. $\frac{1}{3}$ nat. size.

[1] See Notes on the Western Dénés, by Rev. Father Morice (Transactions of the Canadian Institute, Vol. IV, Toronto, 1895, p. 65); also Stone Implements of the Potomac-Chesapeake Tidewater Province, by W. H. Holmes (Fifteenth Annual Report of the Bureau of Ethnology, Washington, 1897, p. 81).

Work in Wood. — For work in wood a number of tools were used. Trees were cut down by means of wedges made of elk-antler (Fig. 119), which were driven in with hand-hammers. These differed somewhat in shape in different regions. A type found among the upper division of the tribe is shown in Fig. 120. The Lower Thompsons often imported hammers from the Lillooet (Fig. 121). The latter resembles the style of hammer in use among the Indians of Vancouver Island.[1] Sometimes wooden mallets made of a piece of a trunk of a tree, with attached branch that served as a handle, were used. Occasionally stone clubs with flat sides were used for driving wedges. Most of the rougher work in wood was done with wedge and hammer.



Figs. 120 ($\frac{1}{10}$), 121 ($\frac{1}{10}$). Stone Hammers. $\frac{1}{4}$ nat. size.

Fig. 122 ($\frac{1}{2}$). Stone Axe. $\frac{1}{4}$ nat. size.

Adzes and axes of jade and serpentine (Fig. 122) were in common use. The method employed by the upper division in hafting chipped stone axes is shown in Fig. 123. The lower division used adze-handles similar to those of the Vancouver Island Indians (Fig. 124). Stone chisels were fastened into handles with sockets, in which the stone was inserted. These tools were also used for building canoes. For cutting and carving, chipped stone knives (Fig. 125) or beaver-tooth knives (Part III, Fig. 49) were used. The former were similar to the crooked knives of the Coast Indians, but they had shorter handles. Fig. 126 shows a chipped carving-knife carefully trimmed on one side, with curved point. Drilling was done by means of stone points. Many bone objects are decorated with small circles (Fig. 118; see also Part III, Fig. 109). These were made with a notched point made of bone, preferably that of the bear, one end of which was placed in the centre of the circle, while the other was used to scratch the circular line. When one of the

Fig. 123 ($\frac{1}{10}$). Stone Adze. $\frac{1}{4}$ nat. size.

Fig. 124 ($\frac{1}{10}$). Handle of Adze. $\frac{1}{4}$ nat. size.

[1] See Fig. 9, *b*, in Stone Hammers or Pestles of the Northwest Coast of America, by Harlan I. Smith (American Anthropologist, N. S., Vol. I, p. 363), characteristic of Spences Bridge; Fig. 122, above, was found at Lytton.

points was blunt, a circle without a central dot was produced. Nowadays these circles are made with augurs and bits. Bone was also sharpened and polished with gritstone and sand, or with the stems of *Equisetum*.[1] The Lower Thompsons and the Lytton band made dug-out canoes of cedar and pine. After the dug-outs were finished, they were filled with water, which was boiled by means of red-hot stones. Dried salmon-heads were put into the water, which was kept simmering for twenty-four hours or more. The wood absorbed the oil from the salmon-heads, and was thus rendered less liable to crack. Occasionally canoes were made of spruce-bark with the smooth side out, sewed with spruce-root, and stretched over a wooden frame. The seams were calked with melted gum. They were not much used by the Lower Thompsons.

Fig. 125 (1/10). Stone Knife. ½ nat. size.

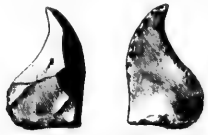


Fig. 126 (1/10). Point of Stone Knife, Front and Back Views. ½ nat. size.

PAINTING. — Many of the implements and utensils made of stone, bone, wood, bark, or skin, were painted. Red and brown ochre seem to have been used most extensively for this purpose. Copper clay was used for blue paint; white, calcareous, and yellow earths were also in use (see Part III, p. 133). A white paint was also made of burnt deer-bones. Powdered charcoal was used as a black paint. A powdered fungus that grows on hemlock-trees also furnished a red paint. All these paints, before application, were mixed with melted deer-grease and heated, and applied with a small stick or with the finger. The paints were kept in vessels made of steatite or of other stone, or on flat pieces of hide. The root of *Lithospermum angustifolium* Michx. was also used as red paint, particularly for painting dressed skins. The fresh root was dipped into deer's grease and rubbed on the object to be painted. It was also used as a facial paint. The flowers of *Delphinium Menziesii* DC. were used both as a blue paint and as a dye. The juice of yellow lichens furnished a yellow dye. Grass used for decorating basketry was dyed brown and black by being placed in mud. Green and blue dyes were obtained by boiling rotten wood; a light red dye, by boiling bark of the alder. Recently washing-blue mixed with oil has been extensively used by the Lower Thompsons for painting canoes and paddles. All these paints and dyes have nearly gone out of use. Paints were fixed on skin by being rubbed with heated *Opuntia*.

PREPARATION OF SKINS. — The skins of numerous animals were used for clothing, bedding, bags, etc. The skin of deer and elk was of greatest importance, but those of the bear, wolf, coyote, lynx, fox, marmot, hare, and marten were also in demand. The Lower Thompsons made use of the wool of the mountain-goat. Skins are prepared in the following manner. The skin is first dried, and the flesh side scraped free from fatty substance with a sharp stone scraper. Then it is rubbed all over the inside with the decomposed brains of deer, with marrow

[1] See Note 2, at the end of this paper.

extracted from the larger bones, or with the oil extracted from salmon-heads by boiling. It is then rolled up and put in a cool place. This latter process is repeated each morning for two or three days, until the under side of the skin is soft and oily. If the weather is not hot or breezy, the skin is dried near a fire. After it has been made soft and pliable, it is stretched on a frame-work of four poles (the ends of which are tied together), and beaten or pounded until quite soft by means of a stick sharpened at one end, or a stone scraper inserted into a wooden handle three or four feet in length (Fig. 127, also Plate XIV, Fig. 1). This completes the dressing of skins intended for robes or blankets. Buckskin for shirts, leggings, etc., is first scraped by means of a stone scraper or a bone or horn chisel of the same form as that used in woodwork. This is held in one hand, while the other hand is pulling off from the outer cuticle of the skin the hair which the scraper loosens. Skins for moccasins are often smoked on a framework of bent sticks, the ends of which are inserted in the ground near the edge of a hole about a foot and a half in depth, and not much more than a foot in diameter, dug for the purpose. In this hole a fire of rotten fir-wood, or any other wood that makes a smouldering fire, is kindled. Fir-bark broken up fine and mixed with dry yellow-pine cones (*Pinus ponderosa* Dougl.) is considered best. Wormwood or sagebrush (*Artemisia frigida* Willd.) is frequently used, especially by the Nicola band. If it is desired to have the skin very dark, juniper (*Juniperus Virginiana* L.) is added to the fire. An old blanket is spread over all to keep in the smoke and exclude the air. When the under side of the skin is sufficiently colored, it is reversed, so that the other side may be treated similarly. The process at present most in vogue is somewhat different. The dry skin is thoroughly soaked in water for several days. It is then placed loosely on a piece of poplar log about five inches in diameter and four feet or so in length, the bark of which has been previously peeled off, leaving a smooth surface. The log is then placed with one end resting on the ground, and the other against a tree, in the bark of which a notch is often cut to keep the stick in position. As part of the skin is allowed to hang over the top end of this stick, the pressure against it prevents the skin from slipping. The part of the skin extending along the smooth surface of the stick or log is then scraped, and the work is finished by moving the skin over the log as required. The scraper used is a deer's ulna (Fig. 128) or a horse's rib (Fig. 129), which are sharpened a little. They are held with one hand at each end of the bone, and worked much as a person would use a "draw-knife." The ends are covered with sagebrush and skin. The same kind of scrapers were in use in prehistoric times (see Part III, p. 147). Iron scraping-knives are now often used, but these are more liable to cut the skin than bone knives.

Fig. 127 ($\frac{1}{2}$). Stone Scraper. $\frac{1}{4}$ nat. size.

After the inside of the skin has been scraped, the hair side is treated in the same way, care being taken to remove the outer cuticle along with the hair.

Then the skin is hung over a pole and dried. When dried, it is smoked as before described, put into a basket or other vessel with some warm water and a strong solution of soap, where it remains for twenty-four hours or more, and is then rolled lengthwise, together with a little dry grass. One end is fastened with a rope to a log, while the other end is folded around a short stout stick held in the hands. The stick is then turned until the skin is well twisted and the water wrung out. The dry grass is intended to soak up the moisture oozing out on the inside.

Fig. 128 ($\frac{1}{10}\frac{5}{0}$). Skin-Scraper. $\frac{1}{2}$ nat. size.

After wringing, the skin is stretched on a frame and pounded on the inside in the usual way until quite dry and soft, when it is again smoked as before. To assist the drying process, especially in cool weather, a fire is often lighted close by, and the stretched skin gently warmed in front of it from time to time. In cold weather, skins are dressed inside the house. To give a skin a bright yellow color, dry corncobs with a little wood are burned under it. Fawn-skins are generally softened by spreading over the knee and rubbing with a sharp stone or scraper. Skins are also tanned in a decoction of *Betula papyrifera* Marsh.

Sometimes skins are left in water in a warm place till the hair can be pulled off. By this means the outside cuticle of the skin is left on. Skins thus treated are never smoked, and after being softened present a glossy appearance on the outside. These are generally made into gloves. The Indians prefer the first

Fig. 129 ($\frac{1}{10}\frac{5}{0}$). Skin-Scraper. $\frac{1}{2}$ nat. size.

method of curing. Some Indians claim that the custom of smoking buckskins was learned from the Okanagon. It is said that, after being smoked, the skin does not shrink so much when it gets wet as it otherwise would; while many insist that if the skin be rubbed with brains, it need not be smoked at all.

The implements formerly used for sewing skins were wooden, bone, and horn needles, and awls of different sizes. Bone awls are still used, but steel needles have entirely supplanted the old-fashioned needles. In sewing skins, glovers'

steel needles are now used. In place of pins long thorns were used. Thread was made of willow and other bark, and also of deer-sinew and buckskin, and the same is still used. In olden times embroidery was done with porcupine-quills, often dyed different colors, and more recently, but before the arrival of the whites, with horsehair, which was also often dyed. Beads also were very largely used prior to 1858. Embroidery in beads rapidly went into disuse after the year 1858, and was superseded by embroidery done in silk thread, which at the present day is almost universal. Very little beadwork has been done by the tribe for the last twenty or twenty-five years. Although some of the patterns wrought at the present day with silk may be old, most of them are copies of the white man's patterns.

Basketry. — Basketry-making is an important industry among the tribe. Above Lytton, baskets of various shapes were made of birch-bark, while spruce-bark was used for the largest kind of baskets. The bark is generally cut as shown in Fig. 130. The edges are stitched with split spruce or poplar roots. The rim is strengthened by means of a hoop made of split willow-twigs that is placed on the inside, over which the bark is stitched with split spruce-roots. The rim is often ornamented with stitches made of the bark of *Prunus demissa* Walpers. The outside of these baskets is often ornamented with incised or red painted designs.

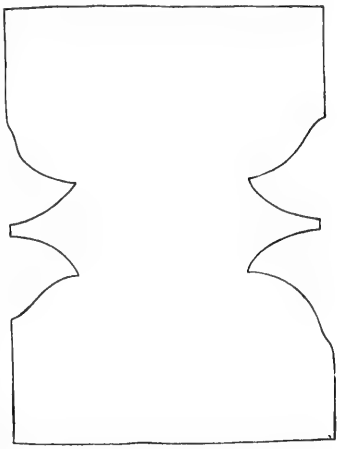


Fig. 130 ($\frac{1}{18}$). Pattern for Birch-bark Basket.

The lower division of the tribe and the Upper Fraser division make beautiful coiled basketry of cedar-twigs. This type of basketry is made by the Chilcotin, Lillooet, Lower Thompson Indians, and by a number of tribes inhabiting the Cascade Mountains, in the State of Washington.

Only women and girls occupy themselves with this work. These baskets are made from the small trailing roots of the cedar (*Thuja gigantea* Nutt.). They are dug up with an ordinary root-digger, and pieces of the desired length and of about the thickness of a finger are cut off. These are buried in the ground to keep them fresh. When required, they are taken out, and peeled or scraped with a sharp stone or knife. They are then hung up until dry enough for use. Next they are split into long strips by inserting and pressing forward the point of the bone awl used in basket-making. The awl is made of a long bone of a deer, which is split and pointed. The pieces which split the desired width and thickness throughout their entire length are used for stitching purposes,

while the others which split irregularly, or are too short or too thin to be used for that purpose, are put together in bundles of about a dozen each, to form the coils. In weaving, these are kept continuous and of uniform thickness by adding fresh pieces as required, and the whole is covered by whip-stitching with the long regular pieces of splint already mentioned. The coils are laid around, one on top of another, and stitched over and under, commencing at the bottom of the basket (Fig. 131, *a*). With each stitch the awl is made to split part of the splint whipped around the lower coil. The bottom of the basket is made either of coils worked in the ordinary manner, or of thin pieces of wood stitched over. Most of these baskets are water-tight.

In another kind of basketry thin pliable strips of cedar-sap or other wood are used as coils instead of the bunches of split roots. These are stitched over in the same manner and with the same material as the other kind, but are neither as strong nor as durable, nor are they water-tight.

Ornamentation in basketry is produced by hooking in strips of grass and bark with the stitches, so that they cover the latter on the outside only. This is done by bringing the piece of grass over the outside of the last stitch, then doubling it back and catching the doubled end with the next stitch. The outsides of some baskets are completely covered in this manner, so that the whipped cedar-splints can only be seen from the inside. The grass used is that called nho'itlexîn. It is long, very smooth, and of a glossy yellow-white color. To make it whiter, diatomaceous earth of the same kind as is used for cleaning and whitening goat's hair is sometimes spread over it, and it is then beaten with a flat stick on a mat or skin. The grass is seldom dyed, as the colors are said to fade soon. The Upper Fraser and the Lytton bands sometimes use *Elymus triticoides* Nutt. instead of this grass. The bark used is that of *Prunus demissa* Walpers, which is either left its natural light reddish-brown color, or is dyed by burying it in damp earth. By thus keeping it underground for a short time, it assumes a dark-brown color, while when kept longer it becomes quite black.

Large open-work baskets made of cedar-twigs (Fig. 131, *b*) are also used by the Lower Thompson Indians, while they are unknown on the upper courses of the rivers. These baskets are of the same make as those used on the coast. The rim is made by forming a coil out of the upper, free ends of the twigs, and whipping it with another long twig.

Nowadays the Upper Fraser band occasionally make baskets from the stalks and leaves of Indian-corn.

Mats. — The Upper Thompson Indians make a variety of mats of tule (*Scirpus* sp.) and bulrushes (*Typha latifolia* L.), which are woven or sewed with twine made of the bark of *Apocynum cannabinum* L. The method of making large tent-mats is shown in Fig. 131, *c*. The end of the mat is made of rosewood. The reeds are strung on bark strings, and held in place by other bark strings which pass around them near their ends. Mats made of young reeds and bulrushes, which are used to cover the floor of the lodge and as table-mats, are

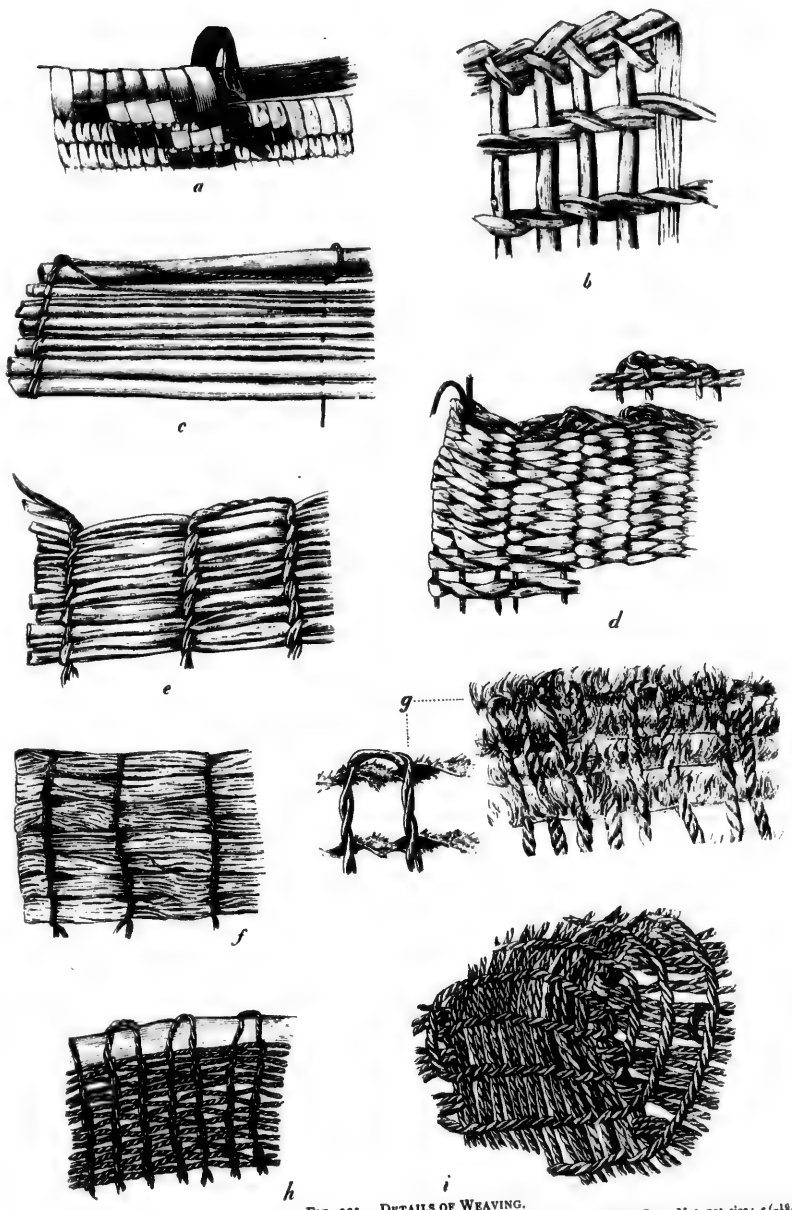


FIG. 131. DETAILS OF WEAVING.

a (1/12), Coiled Basket, nat. size; *b* (1/12), Open-work Basket, nat. size; *c* (1/12), Rush Mat, ½ nat. size; *d* (1/12), Grass Mat, nat. size; *e* (1/12), Small Rush Mat, ½ nat. size; *f* (1/12), Rush Mat, ½ nat. size; *g* (1/12), Skin Blanket, ½ nat. size; *h* (1/12), Square Bag, ½ nat. size; *i* (1/12), Round Bag, ½ nat. size.

woven in a different manner. The selvage consists of a two-stranded bark string, which holds the warp. The latter is of a lighter two-stranded bark string, which is passed through the selvage string, as shown in Fig. 131, *d*. The grasses are woven into this groundwork as indicated in the same figure. By using grass of different colors, patterns are obtained. Sometimes strands of wool are woven into the mat in place of grass. At the lower end the rushes are generally cut off. This kind of matting is also used for making pouches. Some table-mats are woven in a still different manner. They are made of young tule or bulrushes, and tied with a twine made of *Apocynum cannabinum* L. or *Elæagnus argentea* Pursh. (Fig. 131, *e*, *f*). This method of weaving is identical with that used by the Coast Indians in making cedar-bark blankets. It is also used by the Thompson Indians in weaving matting for the manufacture of bags, and in weaving blankets of twisted strips of rabbit-skin (Fig. 131, *g*), pouches, and socks of sagebrush.

Weaving and Netting.—Threads were made of the fibre of *Apocynum cannabinum* L. and of *Asclepias speciosa* Torr. The former was traded to the Lower Thompsons. When bark-fibre was not available, the Lower Thompsons used nettle. The fibre was shredded and cleaned by being pulled with the left hand over the sharp edge of a small board held in the right, the bark being pressed down against this instrument with the thumb of the right hand. This fibre is spun on the bare thigh into a two-stranded twine. Bags are also woven in the following manner: The threads of the warp, which consist of two-stranded bark twine, are held in sets of two by loops of the woof. In each row the loops of the woof hold that pair of warp threads which in the preceding row belongs to two adjoining loops (Fig. 131, *h*). The fabric is thus considerably strengthened. The selvage edges of these fabrics are often made of strips of skin. Round bags of this kind are woven by first tying the warp of two-stranded twine with the woof. This portion forms the bottom of the bag. The woof is continued down spirally, and the bag is widened by putting new warp strands around the extreme lateral woof strands (Fig. 131, *i*). When the bag is to be narrowed towards its upper end, the warp strands are joined into the loops of the woof as required. The upper end is finished by sewing the loose ends of the warp into a strip of buckskin (Fig. 150).

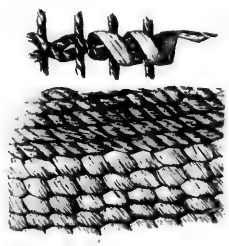


Fig. 132 (⅓). Detail of Woven Bag. Nat. size.

Wallets are also made of a twined weaving, the character of which is shown in Fig. 132. Designs on these fabrics are made in embroidery or by weaving colored grasses or bark twine into the fabric, as shown in the same figure. This style of weaving seems to have been acquired recently through intercourse with the Sahaptin.

The Lower Thompson Indians weave mats of strips of cedar-bark of the same style as those used by the Coast Indians (Fig. 133).

At the present day rag mats or rugs are often made from scraps of cloth, calico, etc. The patterns on these are mostly the same as those on basketry.

The weaving of blankets was an important industry among the Lower Thompson Indians. The Coast Salish utilized both dog-hair and goat-hair in their manufacture, but the Thompson Indians seem to have used the latter only. Sometimes the wool was made whiter or cleaned by mixing a quantity of baked white diatomaceous earth with it and beating the whole with a flat stick. The manner of making the thread is exactly the same as that described by Dr. Boas as the process employed by the Songish.[1] The loom and spindle are also the same, excepting that both disk and shaft of the latter are of wood. I cannot describe the exact manner of weaving, as I never saw it done; but the whole process of blanket-making, and the implements used, are said to be exactly the same as those found among the Lower Fraser Indians. Most blankets had a fringe of tassels, six to nine inches in length, along one end. Black bear's hair made into threads, and spun threads of goat's hair dyed either yellow with lichens or red with alder-bark, were woven into the blankets in patterns similar to those used in basketry. The Indians of Spuzzum continue to make these blankets at the present day.

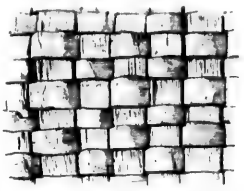


Fig. 133 (41/12). Detail of Cedar-bark Mat. ½ nat. size.

Fig. 134 (41/5a). Netting-Stick. ½ nat. size.

For making nets, thread of the bark of *Apocynum cannabinum* L. was used. A wooden netting-stick (Fig. 134) served for making the meshes of equal size. The meshes were made with a double knot.

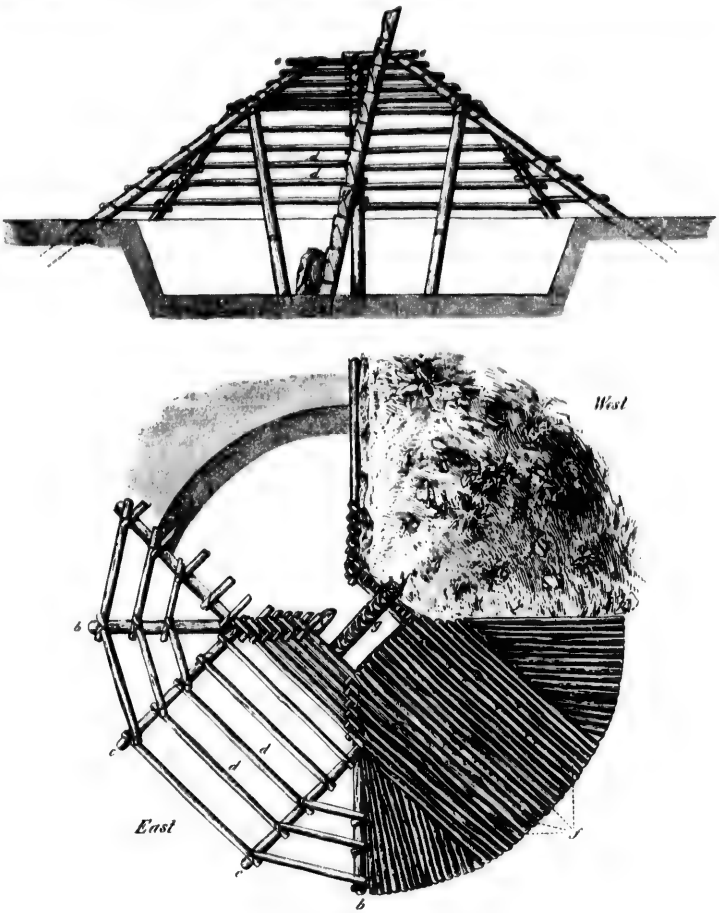
[1] Ninth Report of the Committee of the British Association for the Advancement of Science, on the Northwestern Tribes of Canada, 1894, p. 567.

III.—HOUSE AND HOUSEHOLD.

HABITATIONS.—The houses of the tribe were similar to those of the Shuswap and Okanagon. Like all the southern tribes of the interior, they used a semi-subterranean hut, in the Chinook jargon called "kekule-house," as a winter dwelling. These winter houses were generally built in the valleys of the principal rivers, within easy distance of water, and were inhabited by groups of families related to each other, who, although scattered during the hunting and fishing seasons, dwelt together during the winter. These dwellings rarely numbered more than three or four at one place, and often there was but a single house. The size conformed to the number of people (from fifteen to thirty) to be accommodated.

A spot with loose soil was selected for the site of the underground house. The person who desired to build the house asked all his neighbors to assist. Frequently twenty or thirty people came, so that the building was sometimes completed in a single day. They were given food by the owner of the house, whose relatives contributed from their store of provisions. The site was laid out in the following way: A bark rope was knotted at a distance of from twenty to forty feet from one end, according to the proposed diameter of the house. A second rope was marked off the same length as the first. Then the two ropes were crossed on the ground at right angles, the middle being determined by eye. Sometimes the centre was determined by folding the two ropes over and tying them together in the middle. Then they were laid down so as to be at right angles. The centre and each end were marked with a small stake. With the four stakes on the circumference as a guide, a man marked a circle on the ground with a stick. Then the women began to dig the soil with their digging-sticks (see Fig. 212). They also used wooden scrapers with sharp, flat blades. The loose earth was put into large baskets with the hands and by means of small baskets. The contents of the large baskets were then dumped near the hole, to be used later on for covering the roof. Green timber was generally used for the heavy posts of the house (Figs. 135, 136, and Plate XV). This was measured with bark ropes, the length being determined by eye, in accordance with the diameter of the hole. Then trees were cut, barked, and hauled to the building-site with stout bark rope. Generally these timbers were not squared. They were worked with wedges, hammers, and stone adzes. The thin poles used for the roof of the house were also barked, except when dry wood was employed for this purpose. They were cut, tied into bundles, and carried to the building-site with ordinary packing-lines by men or women. After the wood was obtained and cut, the upright braces (Figs. 135, 136, *a*) were erected. These were placed about fifteen inches deep in the ground, which was firmly pressed down by stamping it with the feet and beating it with sticks. The tops of the braces were notched to support the rafters (*b*). The butt-ends of these were placed about

two feet deep in the ground, one at each of the four points marked when the circle was laid out. The braces and rafters were securely connected with willow



Figs. 135, 136. Plan and Elevation of Underground House.

withes. The rafters did not meet in the centre. The side-rafters (*c*) rested on the ground and on the outside of the main rafters, at the place where these were supported by the uprights. The rafters were either notched for the reception of

the braces, or they were simply tied on, while their butt-ends were embedded in the ground. Horizontal poles (*d*) from one to two feet apart were tied to these rafters and side-rafters. They formed the support for the roof-covering. Above the place where the side-rafters and main rafters join, the poles were placed much nearer together, often so that on the ends of the poles of two opposite sides rested the next pair of the other two sides. The ends of the rafters were connected by four heavy timbers (*e*), which formed the entrance.

This structure was covered with poles or pieces of split wood (*f*), which ran from the ground to the entrance, as shown in Fig. 136, their ends resting on the rafters and side-rafters. They were not tied to the framework. They were covered with pine-needles or dry grass; and then the entire structure was covered with earth, which was beaten and stamped down firmly. The Lower Thompson Indians, owing to the heavy rainfall prevailing in their country, lined these houses with large pieces of cedar-bark, the inner side out.

A large notched log (*g*), with its butt-end resting on the ground near the centre of the apartment, and the other end in the square hole or entrance, gave access to the house. This log, or ladder, was placed almost upright. It leaned against the west side of the entrance-hole, to which it was firmly lashed. The fire was at its foot, and separated from it by a slab of stone, which protected it from the heat. A groove was cut along the back of the log, from near the bottom to the top, to serve as a hold for the hand. The small end of the ladder, above the hole, was often rudely carved in the form of the head of a bird, animal, etc., or was painted in red or other color, in patterns. Sometimes these ornamentations represented the guardian spirit of the builder or principal man of the house, but usually they were for adornment only. The head man of the house sometimes painted new designs, according to his dreams. The ladder was generally placed with its small end slightly leaning toward the east. Persons coming in or going out descended or ascended with their face toward the northeast, and the right hand in the groove. Some Indians claim that all the southern interior tribes made these ladders lean slightly toward the east, and that they all, with the exception of the northern Shuswap, ascended and descended in the manner above described. The northern Shuswap invariably took hold of the groove with the left hand, turning their face toward the southeast, and back to the fire, which was always built on the north side of the ladder. When entering the house, they gave warning by shouting "A'la!" This was done that the women who were cooking might have time to protect the food from dust or dirt. The spaces between the four main beams were called rooms or houses, and took their names from the points of the compass, the main rafters being placed N.E.–S.W. and N.W.–S.E.

These houses were generally inhabited from December till February or the beginning of March, according to the severity of the winter. Though inconvenient, they were extremely warm, hence the inmates were generally scantily attired. Up to fifteen or twenty years ago, almost the entire tribe lived in these

houses during the winter, but by degrees the ordinary log-houses of the whites have superseded them. The last one went out of use among the Spences Bridge band about 1890. Plate XV shows the remains of an underground house in Nicola Valley, as it appeared in 1897. After these dwellings were deserted, the framework disappeared, and a circular hole remained. Great numbers of these are found throughout the country (see Part III, Plate XIII). The Indians of Yale constructed a few of these dwellings shortly before 1858, but ordinarily they lived in large lodges made of split planks. Only one single instance is known of a lodge of this kind being built in Spuzzum. It was constructed about forty years ago, by people related to the Coast Indians.

Throughout the year, excepting the three coldest months, the abode of the Indians was the summer lodge,—a framework of poles, covered with mats or bark. These lodges were square or round. The latter was the kind common among the Nicola and Spences Bridge bands. Elsewhere the square lodge was universally used. The construction of either kind was very simple.

The square lodge was built as follows: A flat piece of ground was selected and cleared of obstructions. Two pairs of stout poles (Fig. 137, *a*) were tied together with willow withes at their small ends, and set up about ten feet apart, forming the gable ends of the lodge. They were held in position by three or four cross-poles (*b*) on each side, reaching horizontally from one pair to the other. Two or three poles running parallel with the two pairs of poles (*a*) were sometimes tied to these. The gable ends were formed by placing several short poles (*c*) with their lower ends set out some distance and their tops leaning against the two main poles. The doorway, or entrance, to the lodge was in one of the gable ends. Over the bottom of this framework, around the circumference, were spread long reed mats, measuring about five by twelve feet. Another row of mats, slightly overlapping the lower ones, was laid above these, and so on to within about three feet of the point where the poles met. The space above was left open for the exit of smoke and the admittance of light. This type of lodge, covered with strips of cedar-bark, was also used by the Lower Thompsons.

In a common variety of the square type, the four corner poles were made to converge at the top to within about two feet of one another, where they were held in position by four short cross-pieces, just as in the winter house. This kind of lodge (Fig. 139) looked almost circular, and very much like a winter house covered with mats, excepting that the ends of the four poles protruded, and that there was no ladder visible. In some (Fig. 138; Plate XVI, Fig. 3) the two sets of poles were tied together as in the ordinary square lodge, and were set slanting toward one another to within three or four feet of meeting.

In building circular lodges, which were larger than the square ones, a dozen or more long poles were placed some distance apart, with their butts upon the ground, outside the cleared space, forming a complete circle from fifteen

to twenty feet in diameter. The poles were placed with their small ends toward the centre of the space, where they met and supported one another without being fastened together. Other methods of building the framework of the round lodge are shown in Figs. 140 and 141. The plan employed in the lodge shown in Fig. 141 is also illustrated in Fig. 2 of Plate XVI. Fig. 1 of the same plate shows the completed lodge. The mats were placed as on the square lodges. At night and in bad weather the opening at the top was covered by a flap, which consisted of a mat or skin fastened to a long, slender pole. Sometimes the earth was banked up half a foot around the bottom of the lodge, and two or three layers of mats were used. Among the Nicola and Spences Bridge bands, skins — chiefly buffalo-hide, or deer, elk, moose, or caribou skins — were often substituted for mats. These were often painted in different colors and figures. The Lower Thompson Indians did not use round lodges. The lodges varied in size. They often measured twelve feet from the surface of the ground to the smoke-hole. The floor was covered with small fir-branches, which were spread more thickly near the wall where the people slept. The fire was in the middle of the lodge; and the doorway was a space, three feet by five feet or less, left in the lower row of mats, over which was hung a piece of mat, skin, or blanket, a little larger than the hole, and stiffened at the lower end by a thin piece of stick.

All these types of lodges are still used by the older people; but the young people prefer, in the summer-time, tents of cotton drilling or light canvas. They are easy to pitch and stake, and light to carry.

To accommodate large numbers, such as gather at potlatches, fishing-places, etc., the Indians made use of large lodges (Fig. 142), closed or covered at the back, but open in front. The roof rested on long, slanting poles (*a*), which were supported by shorter braces (*b*), to which they were tied. These poles were set ten or twelve feet apart. Long horizontal poles (*c*) were placed across the roof poles. These were covered with mats, tenting, etc. Opposite, at a distance of fifteen feet, was placed another shelter of the same kind. The open sides faced each other; and in the space between, large log-fires were lighted. For better protection against the wind, gable ends of fir-branches or brush were laid across from one shelter to the other, making one huge lodge, which was often fifty or sixty feet in length.

Besides these, the Upper and Lower Thompsons use the hunting-lodge. Its shape is that of the square lodge, but larger, with heavier poles. Instead of mats, sticks and bark spread with fir-branches are used for covering. It is generally built in sheltered valleys in the mountains, close to good hunting-ground, and used in the fall of the year.

Another lodge, generally used but once, is the "brush-house," thrown up temporarily by hunting-parties in the winter or early spring, and consisting of a square or conical framework of light poles covered with fir or spruce branches.

Where good bark was abundant, as in Botani Valley, these lodges were built on the plan of the square type. Spruce, balsam fir, or black pine, in long strips and as wide as possible, was spread over the poles with the smooth side of

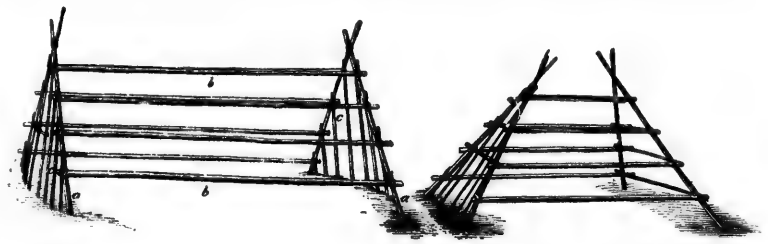


Fig. 137. Fig. 138

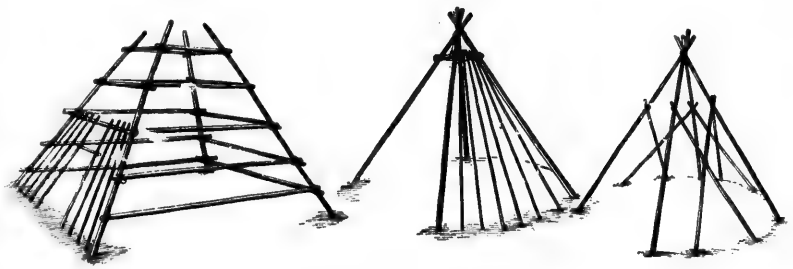


Fig. 139. Fig. 140. Fig. 141.

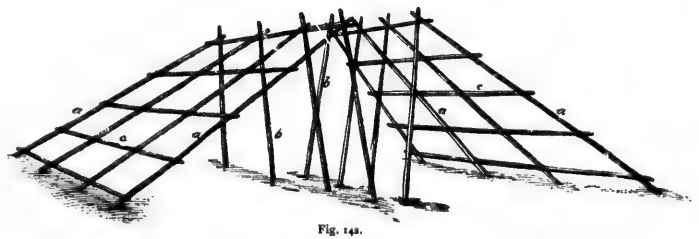


Fig. 142.

Figs. 137–142. Framework of Lodges.

the bark out. The Lower Thompsons use cedar-bark only. Frequently the temporary lodges of the Lower Thompsons were only a single slanting roof, similar in construction to the large shelter described before (Fig. 142), but much smaller.

Close by the hunting-lodge, or near an Indian village, is sometimes found a temporary structure for the habitation of girls when coming to womanhood. It is conical, and made entirely of fir branches and tops. Four small fir-trees are placed in a square, and their tops are tied together. The branches of the trees are knotted together, and the open spaces filled with fir tops and twigs.

Another house is built for women during their periods of menstruation. As these are occupied a few days only, they are roughly made of brush, while the Lower Thompsons use cedar-bark. They are generally conical. The last two dwellings are made large enough for a person to sit inside with ease. In the centre of most of the lodges for adolescent girls there is a small circular hole into which the girl places her feet, or in which she squats down. These houses are fast going out of use.

Still another structure is the "sweat-house." These houses are always found close to water. They are similar to those in use among the Shuswap, and generally consist of a dozen or more willow wands bent over, and both ends stuck into the ground; the longest ones in the middle, and the shortest ones on each side. One half are placed at right angles to the other half, giving the structure a round shape, and are fastened at each intersection with withes (Plate XVII, Fig. 2). To form the door, the wands are placed far enough apart to admit a man creeping on hands and knees. A hole a foot square is dug on one side of the entrance to hold the hot stones. Some sweat-houses are made of shorter wands with their butt-ends in the ground, their small ends bent toward one another, and interwoven. They are shaped like the others (Plate XVII, Fig. 3). When in use, the structure is covered over with blankets to keep in the hot air and steam. When the person sweating has finished his bath, the blankets are taken away to be used on another occasion. Sweat-houses near favorite camping-places are built with more care. A larger number of willows are used, forming almost a network. The structure is then covered thickly with dry pine-needles, and that again with a thick covering of earth (Plate XVII, Fig. 1). It is then perfectly tight, excepting the door, which is covered with a piece of blanket or skin when the building is in use. Some are covered all over or only around the bottom with bark; with these a blanket is also used. The floor is covered thickly with the ends of fresh fir-boughs, often mixed with juniper, sagebrush, or other aromatic plants. These houses accommodate from one to four persons in a squatting posture. When wands are not available, the Nicola band build the framework of their sweat-houses of poles, as in a conical lodge.

The cache is used for the storage of provisions and utensils. Caches are sometimes made on the lower limbs of a large tree with spreading top. A few poles are spread from one limb to the other, their ends being tied. The articles are then placed on top of these poles; and the whole, covered with bark and mats, is secured with ropes. The most common cache is the Indian cellar. This is used solely for the storing of berries, fish, etc. A circular hole about four feet in depth, and of the necessary diameter, is dug. In it are carefully laid the articles

to be stored. If these are berries or roots, they are placed in baskets, and wrapped over with birch-bark. The roof is then put on. It consists of small poles laid closely side by side across the excavation. Above these are laid in the same manner, but at right angles, another row of poles. The structure is then covered with pine-needles and earth. An opening is left in the centre of the poles for removing stored articles. This is generally closed by putting sticks or bark across it, and covering them with earth. Sometimes these cellars, especially those for storing fish, are made in the side of a bank, in which case the door is generally in the side. The cache common among the Lower Thompsons is in the form of a large box, usually of boards, with a slanting roof sometimes on both sides, like that of a house. It is generally raised on posts five or six feet above the ground, has a small door in one of the gable ends, and is approached by a short ladder placed underneath (Plate XIV, Fig. 2). At the present day many of them are roofed with shingles instead of bark, and a roll of tin is nailed around part of each post, to keep mice and other animals out.

The Upper Thompsons build scaffolds of poles, about five feet above the ground, near their houses. They are used for storing cumbersome articles, such as saddles, etc. (Plate XVI, Fig. 1).

At the present day the Thompson Indians live in villages of well-built log-houses, most of which are floored with lumber and have shingle roofs. Some of these buildings are inhabited the whole year round, others only at intervals throughout the year. The inhabitants often camp near their favorite hunting, fishing, root-digging, or gold-mining resorts, or on their reserves, and engage in agricultural pursuits. Many Indians, during the farming season, live in small log-houses. There still remain a few Indians of the tribe who prefer to camp out in summer lodges during the entire year.

House-Furnishings. — The Indians slept on a thick layer of brush or dry grass covered with skins or grass mats. The rolled-up ends of these, or skin bags filled with down of bulrushes or of birds, served as pillows. Hammock beds were used inside of winter houses. These were made of buckskin stretched on thongs, which were fastened to the beams or posts of the house. Other mats, spread on the ground at meal-times, served for tables. These measured about three feet by five feet. The people squatted round the mat, helping themselves to the food. When at home, they usually squatted or sat on the ground in a reclining attitude. The tribe still do so when in camp, but most of their houses are now tolerably well furnished.

Baskets and Bags. — Baskets and bags are used for storage as well as for carrying and various other purposes. The lower division of the tribe sell many of their cedar-root baskets to the upper division, so that they are quite often found among the latter. Large oblong baskets with lids are used for storing food and clothing. Smaller ones of the same kind serve for holding sewing-materials and trinkets. Their lids slide up and down on a string, which at the same time serves as a handle. Recently the lids have been hinged to the baskets (Fig. 143). The

most common kind of basket is somewhat conical (Fig. 144), and is used for carrying. Still another kind, which is rounded, or, as the Indians say, nut-shaped (Fig. 145), was formerly used for holding water. Round, open baskets served as kettles, the food being boiled by throwing hot stones into the baskets into which it had been placed. Still another kind of basket has a flat back, which is made to hang against the post or wall (Fig. 146). In shape it is similar to the fish-baskets used by anglers. Such baskets are used for holding tobacco and pipes, a hole in the centre of the lid allowing the pipe-stem to protrude. At one time they were much used for holding bait and fishing-tackle, for which reason they were called "used for bait." Some Indians belonging to the Lytton band formerly used the same kind of baskets for saddle-bags. Recently, in imitation of objects seen among the whites, the Lower Thompsons have begun to make baskets in the shape of trays, pitchers, goblets, etc.

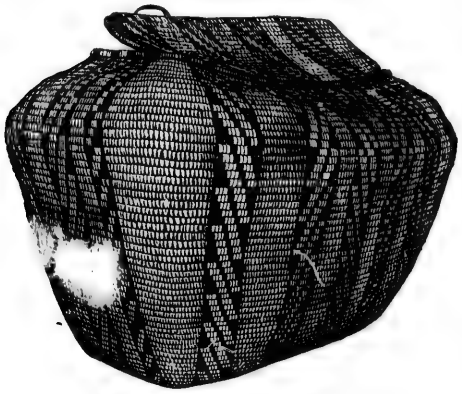


Fig. 143 (1/12). Oblong Basket. Height, 13 inches.

The upper division of the tribe used more frequently than cedar-root baskets those of their own manufacture, made of birch-bark, and occasionally of poplar and spruce bark (Fig. 147). These baskets varied much in size, and were used for purposes of storage and transportation, as buckets and cups, and for cooking. Large baskets, about three feet high, three feet long, and two feet and a half wide, made of poplar or spruce bark, the smooth side turned outward, were used in the winter houses for the storage of provisions. They had hoops around the middle and around the rim, and were often painted with pictures.

Fig. 144 (1/12). Conical Basket. Height, 12 inches.

Large open-work baskets made of cedar-twigs, of the same shape as those used by the Lower Lillooet and the Coast tribes, were also made by the Lower Thompson Indians, especially near Spuzzum (Fig. 148). They were used for carrying fish. Very few of them are used at the present day.

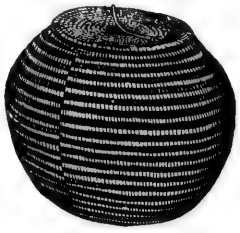


Fig. 145. Fig. 146

Fig. 145 ($\frac{1}{11}\frac{1}{5}$). Round Basket. Height, 7 inches.
Fig. 146 ($\frac{1}{11}\frac{1}{5}$). Flat-backed Basket. Height, 9 inches.

Bags of various kinds are still used by the Upper Thompson Indians, — large ones, mostly rectangular in shape, for storage; and small ones for pouches. Some of them are made of a piece of matting or bark fabric, which is folded over and sewed up at both sides with a piece of buckskin (Fig. 149). The top is left open, and is closed, when required, by a buckskin lacing. Another bag, generally large, is circular or sack-shaped (Fig. 150; see also p. 190). They also make large painted bags of stiff hide set with fringe (Fig. 151). Smaller pouches for odds and ends are square. The back piece is longer than the front, and laps over to form a cover (Fig. 152). They are made of dressed buckskin, dressed or undressed buffalo-skin, fawn and other skins with the hair left on, but also of fine matting, and more recently of cloth. They are often ornamented on either side with wide buckskin fringe, and are either embroidered with silk and beads or painted. Another bag, for holding needles, thread, etc., was made of a narrow piece of buckskin, on which other pieces of buckskin were sewed in the form of pockets. This was hung

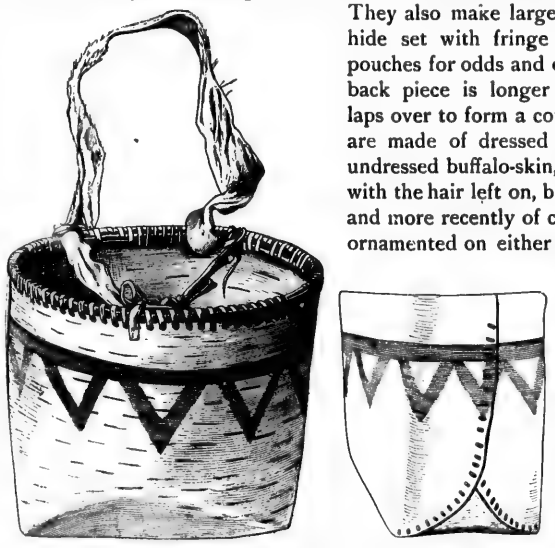


Fig. 147 ($\frac{1}{11}\frac{1}{2}$). Birch-bark Basket, Front and Side Views. Height, 8½ inches.

up near the bed, or rolled up and tied with a string. Small and medium-sized bags were sometimes made from fibre, and worked in colored patterns. Most of these bags are still in use among the tribe. Grass mats and bags were ornamented with dyed grasses.

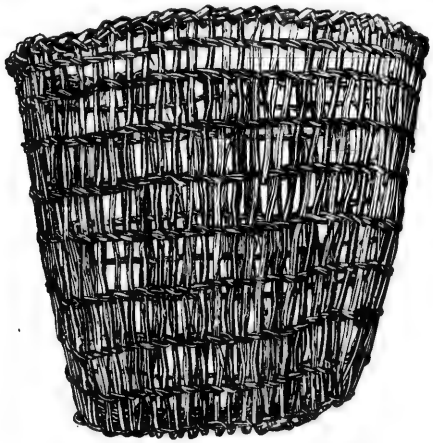


Fig. 148 ($\frac{1}{18}\frac{1}{19}$). Open-work Basket. Height, 19 inches.

Various Household Utensils.— A small pot for paint or ochre was one of the few stone vessels used. It is doubtful whether this kind of pot was made by the tribe. It was scarce among them. Large, flat stones were used for grinding dried meat and berries on (see Part III, Fig. 33). Large carved stone vessels (Figs. 153, 154) were used for catching drippings of oil, for grinding tobacco-leaves, berries, etc. Among the lower division, square boxes and buckets bent of wood, in the same style that prevails on the coast, are in use. All kinds of dry food were spread on the table-mat. Liquid food was served in the basket in which it was cooked. It was either supped out of the basket or poured into small bark cups. Fish and sometimes meat and roots were served in flat, oblong birch-bark vessels. The Lower Thompson Indians frequently

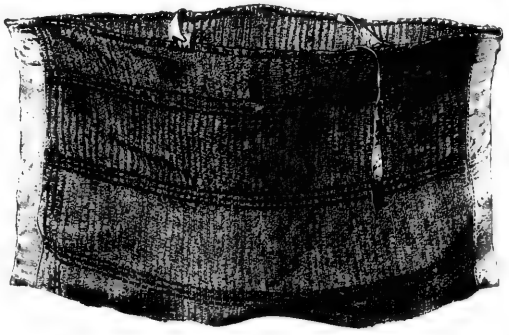


Fig. 149 ($\frac{1}{18}\frac{1}{17}$). Bag. Width, 29 inches.

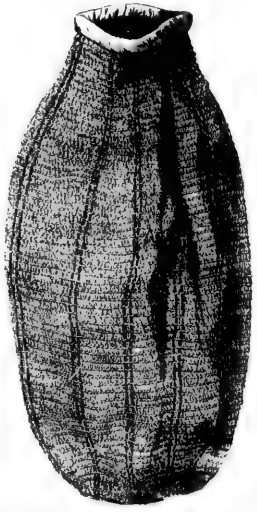


Fig. 150 ($\frac{1}{13}\frac{1}{19}$). Round Bag. Height, 28 inches.

used wooden trays (Fig. 155) of varying sizes. Spoons of many sizes, generally large (Figs. 156, 157), were made of alder or birch, also of mountain-sheep's horn. Short-handled spoons were made of the skull-cap of the deer (Fig. 158). Large horn spoons are still common. Other wooden utensils were a smooth, rounded stick, with one end thicker than the other, for stirring liquid food (Fig. 159); a pestle, bottle-shaped, for mashing berries, etc.; the same implement as the hammer used for driving wedges (Figs. 120, 121); and tongs, for lifting the hot stones when cooking. These tongs were simply two sticks flattened towards one end, and were used one in each hand (Fig. 160).

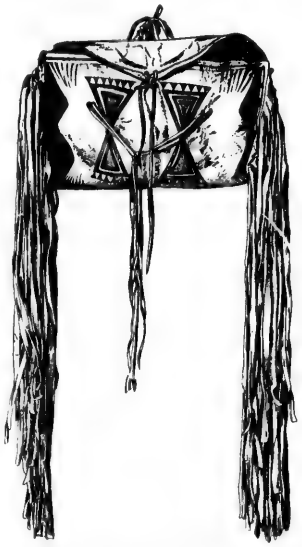


Fig. 151 ($\frac{1}{18}\frac{1}{12}$). Bag made of Hide. Width, 15 inches.

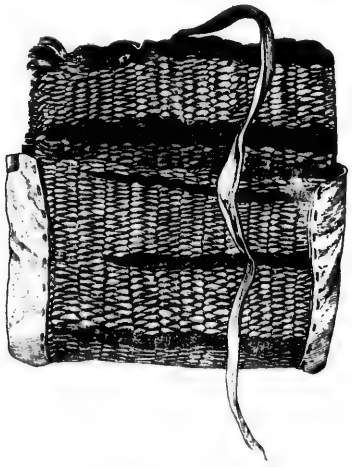


Fig. 152 ($\frac{1}{11}\frac{1}{19}$). Pouch. $\frac{1}{3}$ nat. size.

Fire was obtained by means of the fire-drill, which consisted of two dried sticks, each over a foot in length, and rounded off to less than an inch in diameter. One stick was sharpened at one end; while the other was marked with a couple of notches close to each other, — one on the side, and the other on top. The sharpened end of the first stick was placed in the top notch of the other stick, and turned rapidly between the straightened palms of both hands. The heat thus produced by the friction of the sticks caused sparks to fall down the side notch upon tinder placed underneath, which, when it commenced to smoke, was taken in the hands, and blown upon until fanned into a flame. The tinder was dry grass, the shredded dry bark of the sagebrush, or cedar-bark. The sharpened stick was called the "man," and was made of black-pine root, tops of

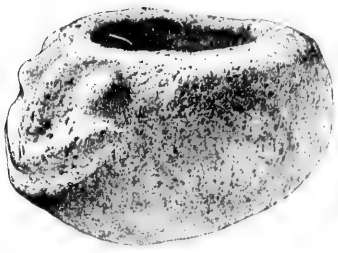
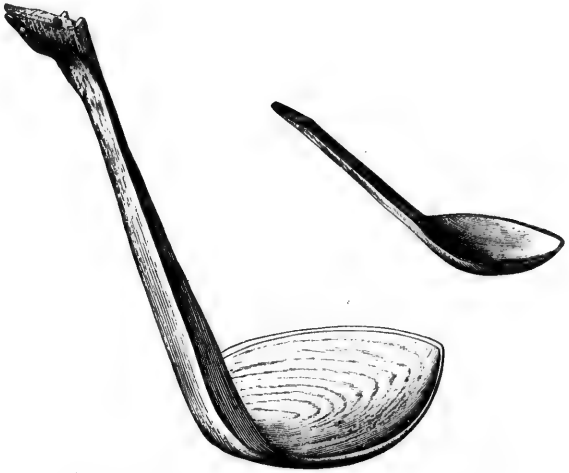


Fig. 153.

Fig. 154.

Fig. 153 ($\frac{1}{1}\frac{1}{1}$). Stone Vessel representing a Frog. Length, 13 inches.
Fig. 154 ($\frac{1}{1}\frac{1}{2}$). Stone Vessel representing a Cup with Snake coiled around it. Length, 17 inches.

Fig. 155 ($\frac{1}{1}\frac{1}{2}$). Wooden Tray. Length, 24½ inches.



Figs. 156 ($\frac{1}{1}\frac{1}{2}$), 157 ($\frac{1}{1}\frac{1}{2}$). Wooden Spoons. Lengths, 18 inches and 9 inches.

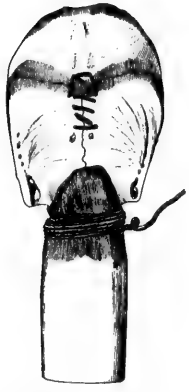


Fig. 158 ($\frac{1}{2}\frac{1}{1}$). Spoon made of the Skull-Cap of a Deer. ½ nat. size.

young yellow pine, heart of yellow-pine cones, service-berry wood, etc. The notched stick was called the "woman," and was generally made of poplar-root. However, many kinds of wood were used for this purpose. When hot ashes or

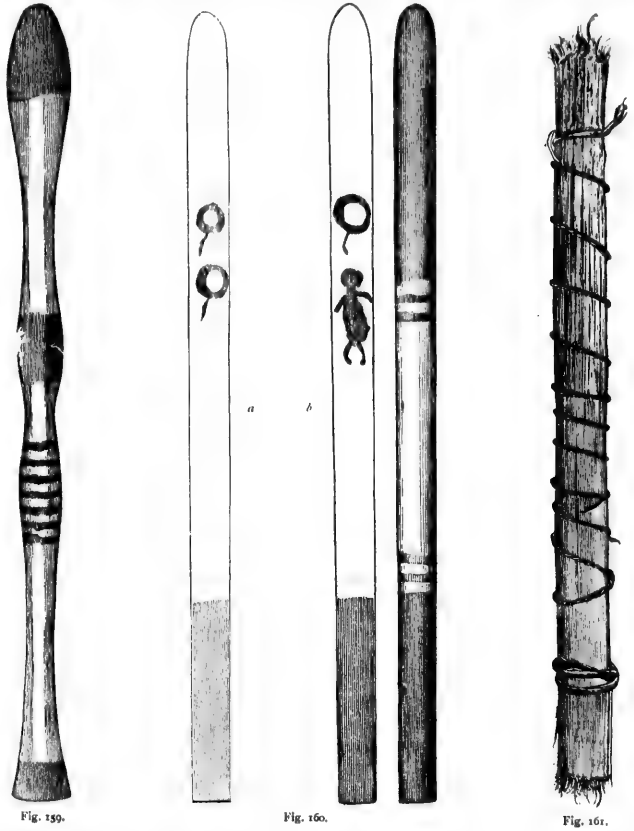


Fig. 159. Fig. 160. Fig. 161.

Fig. 159 ($\frac{1}{16}$). Stirrer. Length, 38 inches.
Fig. 160 ($\frac{1}{16}$, *a*, *b*). Pair of Tongs. Length, 37 inches. *a*, Inner View of One Leg; *b*, Inner and Outer Views of Other Leg.
Fig. 161 ($\frac{1}{16}$). Slow-match. $\frac{1}{4}$ nat. size.

a spark fell upon the tinder, they said, "The woman has given birth." Dry limbs of trees were gathered by means of a long stick (sometimes fifteen feet in length) with a wooden or horn hook at the end.

Fire was carried from place to place by means of a slow-match made of cedar-bark (Fig. 161). Some of these would keep the fire for over two days.

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IV.—CLOTHING AND ORNAMENTS.

The dress of the Thompson Indians, before their intercourse with the Hudson Bay Company, was made almost entirely of dressed skins, with or without the hair. The poorer class were rather scantily clad, while those who were richer, or were good hunters and trappers, had an abundant supply of clothing, though some of them did not wear much in the summer. The disparity of clothing among the several portions of the tribe was due to their trading facilities. The Spences Bridge and Nicola bands, who had an abundance of deer in their own country, and who also traded with the Okanagon, were better provided with skin garments than the Indians below Lytton, who had few deer in their country, and were less favorably situated for trading.

Clothing of Upper Thompsons.—The principal articles of clothing were shirts, trousers, and robes. The shirts worn by the men reached halfway to the knees, and were generally made of two doe or buck skins sewed together (necks down). The sleeves were wide, and the neck was furnished with a lacing. The hind-legs of the skin formed the sleeves; and along the entire length of the back of each was a fringe of cut skin, this being the only ornament. Among the Spences Bridge and Nicola bands some of the shirts had bone beads, dentalia, and colored glass beads strung on the fringe; while others were ornamented at the bottom and shoulders, as well as down the sleeves and over the seams, with porcupine-quills (sometimes dyed red and yellow) and feathers, and with a fringe of horsehair, dyed or undyed, instead of the ordinary skin. This mode of decoration was not generally adopted, and is said to have been copied from the Okanagon. Some shirts were decorated according to directions given by the guardian spirit of the owner.

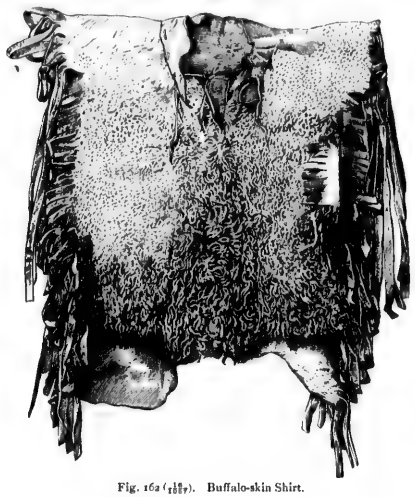


Fig. 162 ($\frac{1}{10}$). Buffalo-skin Shirt.

Buffalo-skin shirts (Fig. 162) were made somewhat in poncho style, with a slit extending down the chest. A skin collar was laced to the neck part, which could be drawn tight by means of the lacing. Front and back were cut off square, the back part being longer than the front. The sides were cut into a wide fringe. At a convenient place below the arms, front and back were joined

by means of a strap of buffalo-skin, which, being knotted at one end, was twice drawn through two pairs of corresponding slits, and then knotted at the free end. A buckskin shirt, somewhat similar in style, is shown in Fig. 163. It consists of a single skin, fringed at the edges, and front and back sewed together under the arms. It is decorated around the neck with holes and red paint. The decorated part seems to represent a poncho made of skin; the broad fringe on each side-seam, tails.

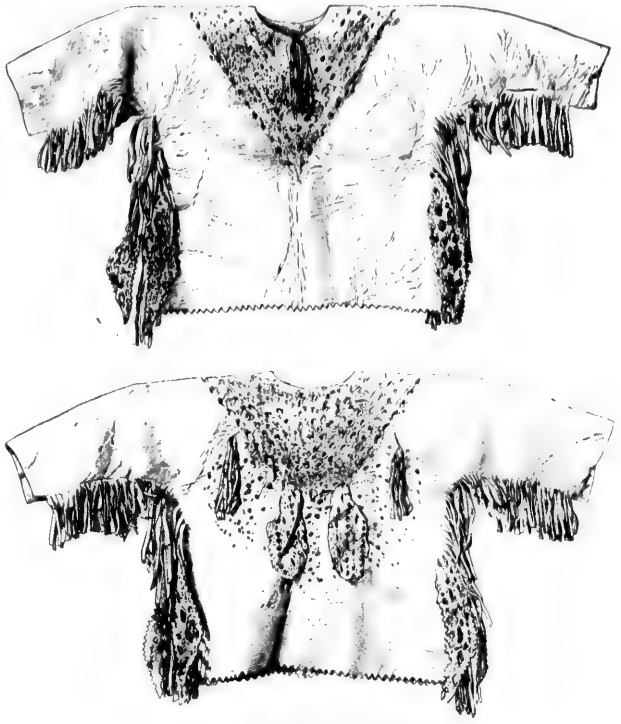


Fig. 163 ($\frac{1}{10}$). Buckskin Shirt, Front and Back Views.

Sometimes jackets (Fig. 164) were worn instead of shirts. These were made of a single piece for the back, and of two front pieces which were joined in the middle of the chest by means of strings. The long sleeves were each made of a single piece of skin, with the seam on the under side of the arm. The seams on the sides, below the sleeves, and on the shoulders, were set with skin

fringe. Sometimes jackets had a lacing along their lower edge, by means of which they could be drawn tight around the waist.

More recently long buckskin coats (Fig. 165) have been used, often set with fringe along all their seams, and with fur of the animal that was the guardian of the owner.

Fig. 164 (1/15). Buckskin Jacket.

Long leggings made of buckskin, reaching over the thighs, were worn. They were often trimmed with fringe along the outside of each leg, and were held up by a buckskin strap fastened to the belt around the waist (Fig. 166). Short leggings consisted of a square piece of heavy buckskin, which was wrapped a couple of times around the leg, and held in place immediately under the knee by a garter, generally of twisted otter-skin, and left open at the ankle. Some of the old men continue to wear such leggings. Poor people wore short leggings made of sage-brush-bark. In Nicola Valley they used bulrushes instead.

Fig. 165 (1/15). Buckskin Coat.

With the long leggings was worn a breech-cloth,—a piece of buckskin which passed between the thighs (Fig. 167). The ends were fastened to the belt in front and behind, or the front end or both ends were held by the belt, hanging down over it. In place of this, some of the old men hung a square piece of buckskin or buffalo-skin from the waist in front.

Later the Indians imitated the trousers which they saw worn by the em-

ployees of the Hudson Bay Company. These were made of buckskin. From the lower half of the thigh down, they were fringed, the fringe often increasing in width as it neared the feet (Fig. 168). Buckskin trousers as short as a breech-cloth were also used; while others reached below the knee, and were worn with short leggings.

Fig. 166 ($\frac{1}{10}$). Buckskin Legging.

Fig. 167 ($\frac{1}{16}$). Breech-cloth.

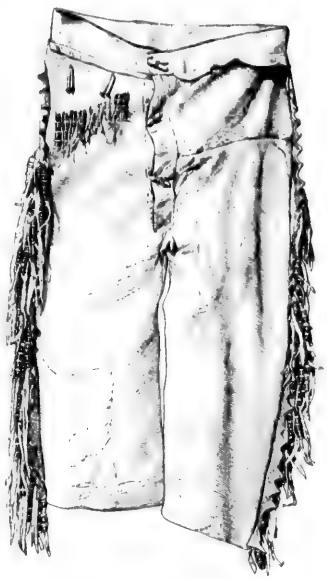


Fig. 168 ($\frac{1}{10}$). Buckskin Trousers.

The Indians wore moccasins. The soles of all moccasins are made of unsmoked buckskin. Skin of the black-tailed deer (*Cariacus Columbianus*), obtained from the Lower Thompsons, is best adapted for making moccasins. The leg-piece is made of smoked doeskin. They are sewed with thread made of deer-sinew. The style of moccasin used about fifty or sixty years ago differed from the one prevailing at the present time. In former times the whole moccasin up to the ankle was made of a single piece (Fig. 169). There was no seam at the inner side, but the skin was turned over the foot and cut off to conform to its shape, and so that the seam would extend along the toes and backward

on the outer side of the foot, rising gradually towards the heel. A strip of skin, often fringed, was sewed into this outer seam (*a*, *a*). The fringing sometimes began near the toes, and increased in width towards the heel, or it began at the instep and extended back to the heel. The top of the moccasin was brought

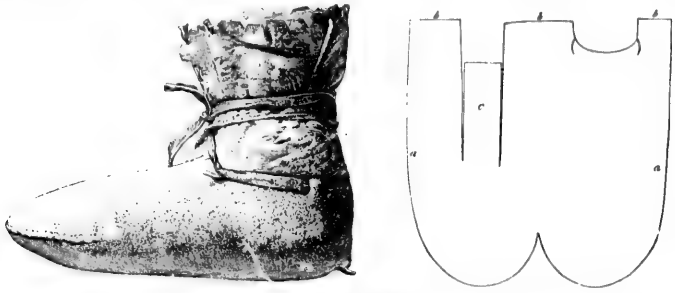


Fig. 169 ($\frac{1}{10}$). Moccasin.

round to the heel, and both sides cut off at the heel end and sewed together (*b*, *b*). When this was done, a strip of the sole was left extending backward over the heel. This was not cut off so as to form a seam with the pieces that were folded over the sides of the heel, but was left standing in the shape of a trailer. The part of the moccasin that lay over the instep was then cut so as to form a tongue (*c*). The upper edge was cut off straight at about the height of the ankles, and furnished with a lacing. To this edge the leg-piece was sewed, which was generally pinked. When in use, the leg-piece lapped over the tongue in front, and was tied with the lacing. Sometimes a fringe was inserted in the seam joining the upper to the moccasin.

Another cut of moccasin was made as follows (Fig. 170): A piece of skin larger than the sole of the foot was turned up and gathered over the toes and the side of the foot, extending up behind nearly to the ankles. The heel was made in the same manner as in the moccasin just described. The upper extended nearly to the toes, and a strip of skin was sewed over the seam which joined it to the bottom piece. The upper extended upward in a broad tongue. The leg-piece was the same as in the preceding kind. Many Indians claim that this style of moccasin was introduced about the beginning of this

Fig. 170 ($\frac{1}{10}$). Moccasin.

century from the Okanagon, while others maintain that it has been borrowed from the Athapascan tribes to the north.

In the modern style of moccasin the bottom piece is cut still larger, so that when turned over the foot it almost reaches up to the instep. The upper of this moccasin is therefore very small. The bottom piece is gathered in in the same way as just described; but, owing to the great distance between the upper and the toe, a wedge-shaped piece is cut out of the bottom piece in front, and the latter sewed up, so that a seam runs from the upper to the toe, over the middle of the foot. The leg-piece and the tongue are the same as in the moccasin just described. This style of moccasin is frequently used in winter. It is made very

Fig. 171 ($\frac{1}{4}\frac{8}{4}$). Moccasin.

Fig. 172 ($\frac{1}{4}\frac{5}{4}$). Moccasin.

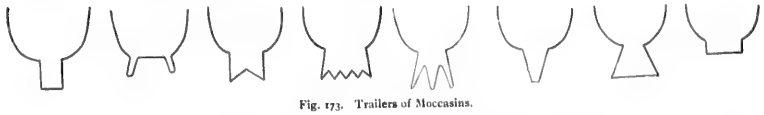


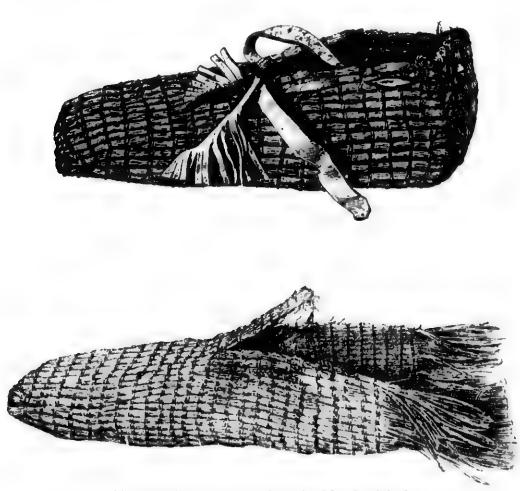
Fig. 173. Trailers of Moccasins.

large, so that socks of sagebrush or pieces of skin may be worn inside. Nowadays the Indians use a coarse linen for the leg-pieces, because it dries more easily than smoked doeskin (Fig. 171). Sometimes the toe is cut and sewed in a way similar to that shown in Fig. 172, but this style has nearly gone out of use. Almost all moccasins have trailers at the heel, from about one inch to two inches and a half long (Fig. 173).

For walking on slippery ground, two strips of skin are sewed to the under side of the sole of the moccasin, running crosswise (Fig. 171).

Another modern moccasin is made just like a slipper, with a sole, and an upper which is sewed up at the heel. To this is attached an ankle-piece, which is laced in front.

The moccasins were occasionally ornamented with porcupine-quills, goose-feathers, or horsehair, either dyed or undyed. In place of socks or stockings, grass or sagebrush-bark was put inside the moccasins. In winter the wealthier people substituted bear, buffalo, or other skin, with the hair side next the feet. Some of these bits of skin were sewed into the form of socks. Buffalo and bear hair, sagebrush-bark, and grass were used for weaving socks. Some of these have closed heels, are laced in front, and padded with loose sagebrush-bark; while others are open at the heel, and have a tongue in front (Fig. 174). They also wore stockings reaching to the knee, usually made of the leg-skin of the deer, the hair being inside. Poor people also wore long boots made of sagebrush-bark,



Figs. 174 ($\frac{1}{4}\frac{1}{3}\frac{1}{2}$), ($\frac{1}{10}\frac{1}{5}$). Socks made of Sagebrush-bark.

Fig. 175 ($\frac{1}{4}\frac{1}{3}\frac{1}{0}$). Knit Stocking.

that reached up to the thighs. These were padded with loose sagebrush-bark. The upper part was decorated with two feathers hanging down from behind. Recently they have begun to use knit stockings of their own manufacture. They are made of coarse wool of two colors, and show the same designs as were used for decorating bags (Fig. 175).

Formerly gloves were not used, but in winter the Indians wore mittens, which were fastened round the neck by a long string. These mittens were also made of the leg-skin of the deer, and were worn with the hair inside.

Most of the Indians wore a plain or twisted narrow band of skin encircling the head. More recently head-bands made of cloth have been worn (Fig. 176). Often the long hair was gathered behind and tied with a thong which was at-

tached to a beaded strip of buckskin (Fig. 177). Caps made of skins of various animals, such as beaver, deer, fox, lynx, loon, hawk, and eagle, were frequently worn. Sometimes the head-skin of the animal served as a cap (Fig. 178), while the skins of smaller animals were worn so that the head formed the front of the hat, and the tail hung down behind. Many men wore caps made of the skin of the animal that was their guardian spirit. Fig. 179 shows a head-band made of two coyote-tails, and decorated with chicken-hawk feathers. Red and green

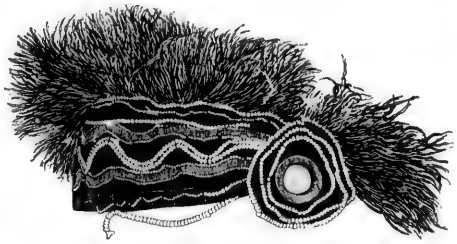


Fig. 176 ($\frac{1}{11}$). Head-band made of Cloth.

Fig. 178 ($\frac{1}{14}$). Skin Cap.

Fig. 179 ($\frac{1}{16}$). Head-band made of Coyote-tails.

ribbons are tied to the back feathers. The front of the band is daubed with red ochre.

Hunters and warriors wore more elaborate head-dresses. Fig. 180 represents a hunter's head-band. It is made of coyote-skin daubed with red ochre. In front is a cross-piece of horsehair, buckskin fringe, and eagle-down. The buckskin fringe is daubed with red ; and the body of the horsehair is dyed yellow in a decoction of lichens, while the tips are dyed red. The feathers on top of the band represent deer's ears. On the right-hand side are attached hawk-

feathers and eagle-down; on the left side, an eagle-feather with tip dyed red, and eagle-down. Warriors used buckskin bands painted in various designs with ochre. Tail-feathers and down of the bald-headed eagle were attached to these (Fig. 181). Sometimes wing-feathers were used. The hunter's and warrior's head-band often had a long streamer attached, which was also worn tied into the hair (Fig. 182). The specimen here figured is made of buckskin daubed with red, and cut in the form of a snake. Pairs of feathers of the bald eagle are attached to it, with tips dyed black in imitation of feathers of the golden eagle. The base of each feather is surrounded by yellow horsehair, and

Fig. 180 ($\frac{1}{3}\frac{1}{3}\frac{1}{7}$). Hunter's Head-band.

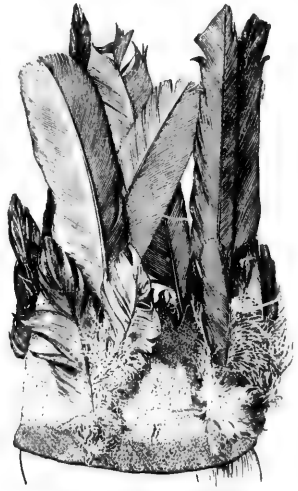


Fig. 181 ($\frac{1}{1}\frac{1}{3}\frac{1}{4}$). Warrior's Head-band.

wound with red wool. At the upper end are two chicken-hawk feathers and eagle-down.

Shamans wear high head-bands, the upper rim of which is stiffened by means of a hoop. In Fig. 183 a band of this kind is represented. In front are two eagle-feathers with tips painted black. To the base of each is attached a feather of the red-winged flicker, and horsehair dyed yellow, and the whole is wrapped in red wool. Behind are two tassels of yellow horsehair and eagle-down, wrapped in red wool. Designs in red are painted on the sides,—on one side a star and a man with a head-band; on the other, a star and a wolf (see Fig. 304). The wolf is the favorite guardian of the shaman. Sometimes four ermine-skins are attached to head-bands of this description. They are also made of beaver-skin

The dress of the women differed little from that of the men. Buckskin shirts were worn in the same way, but were generally of greater length, and ornamented with more fringe, especially around the breast and back of the shoulders; and the seams, front, and edges often had strings of dentalium shells sewed into them. The body of the shirt shown in Fig. 184 is made of two doeskins. Sleeves

Fig. 182 ($\frac{1}{12}\frac{4}{5}$). Warrior's Hair-ribbon.

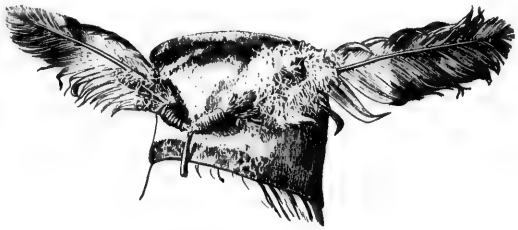


Fig. 183 ($\frac{1}{12}\frac{4}{5}$). Shaman's Head-band.

Fig. 184 ($\frac{1}{12}\frac{4}{5}$). Woman's Buckskin Shirt.

and fringe are made of a third doeskin. The neck is tied over each shoulder with a skin lacing. Near the lower edge of the shirt is a painted zigzag pattern, which represents a seam. The pinked edge below represents arrow-heads. The holes, according to some Indians, represent stars.

Many shirts had a fringe of skin attached across breast and back. Dentalium shells, beads, and trinkets of various kinds, were attached to these. Some shirts had two or three rows of fringe; and many were highly decorated around

the seams, borders, shoulders, and breast with dentalium shells, dyed porcupine-quills, goose-feathers, horsehair, and, more recently, with colored glass beads and with thread. The cut of the woman's shirt showed a great deal of variation. Some were very wide, and others narrowed considerably below the waist. They were often held in by a belt.

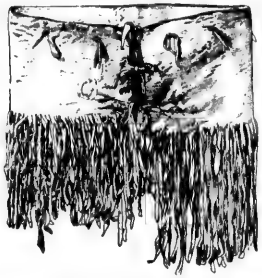


Fig. 185 ($\frac{1}{20}$). Buckskin Bodice.

Fig. 186 ($\frac{1}{18}$). Bodice made of Sagebrush-bark.

Fig. 187 ($\frac{1}{20}$). Short Legging.

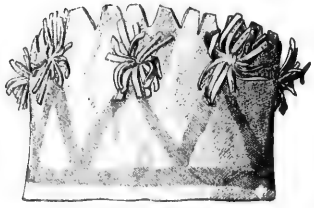


Fig. 188 ($\frac{1}{12}$). Woman's Head-band.

A long piece of buckskin, the lower part cut into a fringe, encircled the body, forming a kind of bodice (Fig. 185). Many of these reached up to the breasts. Sagebrush-bark of the same shape, the loose ends reaching to the knee, was sometimes substituted (Fig. 186). The Lower Thompsons used cedar-bark instead. Sometimes the Upper Thompsons wore aprons made of horsehair, either white or white and black.

The women wore long leggings and moccasins, the same as the men, but many wore short leggings (Fig. 187). These were sometimes ornamented along

the sides. They wore either broad head-bands or caps. Fig. 188 shows a head-band of deerskin, pinked along the upper edge, and painted with red designs. It is set with rosettes of deerskin, which are painted red in the centre. Some forms of women's caps made of deerskin are shown in Figs. 189–191.

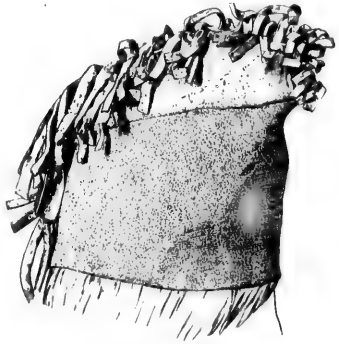


Fig. 189 ($\frac{1}{10}$). Woman's Cap.

Fig. 190 ($\frac{1}{10}$). Woman's Cap.

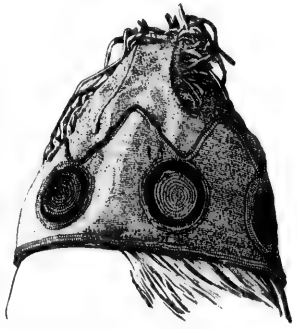


Fig. 191 ($\frac{1}{10}$). Woman's Cap.

Fig. 192 ($\frac{1}{10}$). Maiden's Breech-cloth.

Many of the poorer people had to be content with only the breech-cloth, moccasins, and a deer or dog skin blanket to cover the body.

Maidens wore a breech-cloth like the men, but of a tighter fit and of thicker buckskin (Fig. 192). The specimen here figured is of buckskin, and sewed with bark thread. Th lower end of the sides and the waist can be let out or drawn up. Some girls wore a small narrow breech-cloth underneath, made of softened sagebrush-bark, so as to prevent any chafing. It was renewed from time to

time. They always laced their robes tight in front with buckskin strings, so that the breasts were not visible. They wore their hair plaited in four braids. They wore hair ornaments and necklaces (see p. 223), and generally wore a buckskin cap or head-band, which was either embroidered or ornamented with perpendicular rows of dentalia. Some of the head-bands were high in front, narrowed towards the back, and were ornamented with alternate strings of beads and dentalia running up and down, both ends of which were fastened to the head-band. Fig. 193 shows a young woman's head-band made of buckskin, painted red with designs representing lodges in the lower part, and stars in the upper part. It is set with a string of dentalia, glass and bone beads.

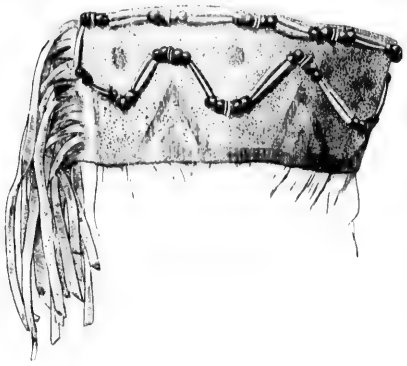


Fig. 193 (1/2). Maiden's Head-band.

The poorer class of the Upper Thompsons wore in the winter-time robes of deer, dog, marmot, and buffalo skin, with the hair on. In deerskin robes parallel stripes running the full length of the robe (perpendicular in some, horizontal in others) were made by cutting, scraping, or burning the hair (Plate XVIII, Fig. 1).

One kind of deerskin robe consisted of three large dressed buckskins with the hair on, and sewed together side by side, with the heads all in the same direction. The hair was scraped off the heads, which were then daubed with red ochre. The hair was also scraped off the tail-ends of the skins for the distance of a foot or more, and this part of the skin thoroughly softened. Stripes were then scraped clean of hair lengthwise in the intervening or hairy part of the robe, which, when all was completed, left alternate stripes of hair and bare skin, each about a couple of inches in width, giving it a very picturesque appearance. It was worn inverted, with the heads down and tails up, the softened part of the robe being intended for the neck and shoulders. Robes of all kinds, which were tanned with the hair on, were generally worn with the hair side out.

They also wore cloaks and robes of sagebrush and willow bark, and in Nicola Valley of bulrushes, woven in the manner described on p. 190. The richer class wore robes and cloaks of beaver, coyote, lynx, wolf, and bear skins, etc., with the hair on, and worn with the fur side out. Robes of woven marmot, hare, and the skins of other small animals, were worn by all classes. The style of weaving these has been described on p. 190.

Marmot robes were generally made of ten or twelve skins sewed together, with or without the tails left on. All the seams between the skins were trimmed with buckskin fringe, and the edge around the robe was often treated in the same manner. Some of the buffalo robes were dressed soft and white, the hair being scraped off altogether, and one side of the robe painted with pictures. Others were painted on the flesh side, while the hair side was worn next the body. Beaver robes were made of from four to eight skins sewed together. They were often dressed quite white on the inside, and painted with animal or geometrical designs in red. In such cases they were worn with the hair side in, otherwise they were always worn with the hair side out. Many men wore light robes of finely dressed buck or doe skin, without hair, painted on one side with pictures (see Fig. 301). These robes were often made of only one skin or two skins sewed together, and were worn hanging over the left shoulder, the right

Fig. 194 ($\frac{1}{11}$). Poncho made of Sagebrush-bark.

arm and shoulder being left naked. Larger ones were worn over both shoulders, tied at the breast, and covered the whole body from head to foot.

Ponchos were made of different skins, chiefly coyote (Plate XVIII, Fig. 2), fox, wolf, etc., and were decorated with a fringe of buckskin and feathers. They were generally lined with buckskin. Some men wore the whole or part of the skin of their guardian in this manner. If it were that of a bird or small quadruped, it looked more like a necklace than a poncho, and in fact was often called a necklace. The head of the animal was always in front, and the tail behind; and if the skin were that of a large bird, a wing lay on each shoulder. Ponchos and cloaks were occasionally made of *Alectoria jubata* L., the hairlike lichen that hangs from trees. In rainy weather, ponchos and cloaks made of sagebrush or willow bark, and sometimes others made of cedar-bark, which were

often painted red all over or in alternate stripes, were used (Fig. 194). The poor people wore these exclusively. More recently ponchos of Hudson Bay red or blue cloth have been worn. These are embroidered with beads, and set with feathers along the edges. When worn as robes, the skin blankets were fastened at the breast with a couple of buckskin strings, and were also often gathered in around the waist by means of a buckskin string or belt. Blankets, such as those of beaver or buffalo skin, when old and the hair was mostly worn off, were cut up and made into moccasins.

Clothing of the Lower Thompsons and Upper Fraser Band. — The Lower Thompsons did not wear any buckskin shirts. They used robes only. Most of these were woven of mountain-goat wool. They often had fringe round the edges. Patterns were woven in black, yellow, and red. Robes made of skins of deer, mountain-goat, and marmot, tanned with the hair on, were also in common use. Woven rabbit-skin blankets were rarely used; neither did they wear painted robes of dressed deerskin. Ponchos woven of mountain-goat wool or cut out of skins were worn. Poor people used robes, ponchos, and aprons made of cedar-bark, which was sometimes dyed red. Wealthier people used the same kind of breech-cloths as those of the Upper Thompsons. Many old men wore skin aprons instead. Caps made of elkskin or deerskin were worn, but head-bands were much more common. Those of the women were of buckskin, and were generally ornamented with rows of dentalia sewed on perpendicularly. The men's head-bands were usually of marten and other animals' skins, or of entire bird-skins, such as those of the loon, the pelican, the hawk, etc., the heads and beaks of which were worn on the brow. Feather head-dresses proper were not much used.

In summer and in rainy weather the Lower Thompsons went barefoot. In winter the same kinds of moccasins were used as are found among the upper division of the tribe. Poor people made shoes of dog-salmon skin. Pieces of softened bear or goat skin with the fur left on were worn inside of the moccasins in place of stockings.

The principal dress of the Upper Fraser band consisted of robes made of dogskins sewed together, and of cloaks of plaited dry willow-bark. The better class among them wore marmot, goat, and deer skin robes. Dressed skin was rather rare among both these divisions of the tribe, and garments such as shirts and coats were seldom worn.

Modern Clothing. — Intercourse with the Hudson Bay Company affected the dress of the tribe, especially of the upper division. Skins, etc., were often exchanged for Hudson Bay pantaloons and coats, colored handkerchiefs and sashes, red blankets, red or blue cloth, colored ribbons, beads, etc., so that in 1858 all these articles were in common use among the tribe. The red cloth was made into leggings, tobacco-pouches, etc., which were usually highly ornamented with colored beads and silk ribbons. Beads were very largely used for the

ornamentation of buckskin moccasins, shirts, and all kinds of clothing, besides many other articles. Long cloth leggings with a wide stiff fringe on the outside of each leg, and short beaded leggings reaching to the knee, were introduced. Woollen blankets largely took the place of skin robes; and large red sashes, blankets, cloth, ribbons, and beads of many colors, gave unwonted gaudiness to their costume. But these, in turn, have gone out of use, so that now the Indian dress differs very little from that of the whites, except that some of the old people have a different method of wearing it.

Blankets are still often used by the older people in the winter-time, but always over their other clothes. By the men they are often made into shirts, pantaloons, and leggings; and buckskin shirts and pantaloons are worn occasionally. Moccasins are the general footwear of both men and women, especially among the Upper Thompsons, who live in a dry climate. They never go barefoot. Square pieces of blanket are generally worn inside of the moccasins. Buckskin coats and vests are sometimes worn by the men of the Spences Bridge and Nicola bands, and are often richly embroidered with silk thread. The skin robes and long leggings of former days have gone almost out of use. Woollen blankets, generally of gaudy colors, are used altogether for the bed. Buckskin and blanket leggings reaching to the knee are sometimes used. When hunting, or travelling any distance, the men always wear moccasins, and tie garters around the legs below the knee, and around the ankles. This keeps the legs of the trousers close and tight, and is said to assist considerably in walking. Fur caps, generally of fox, lynx, or beaver skin, are sometimes worn in the winter-time; but many of the older men wear only handkerchiefs on their heads, both summer and winter. Buckskin gloves are very commonly used in summer and winter by both sexes, and buckskin mittens in the winter.

The young men of the Upper Thompsons, especially those of the Spences Bridge and Nicola bands, affect the cowboy style of dress. Cowboy hats are the common headwear, and the horses are saddled and bridled in cowboy fashion. Most of the clothes of the men are bought ready-made from the neighboring trading-stores; and the colored dress-stuffs and calicoes of the women, which they make, after the style of the whites, into skirts, jackets, gowns, and dresses, are also bought there. Many of the women are very expert with their needle and in cutting clothing.

Almost the only head-dress worn by the women is a silk handkerchief, generally of gaudy colors. Moccasins are almost as much worn by them as by the men. In cold weather, or when there is much snow on the ground, some of the old women roll pieces of buckskin or of blanket around the leg, and tie them.

Decoration of Clothing. — In describing the styles of clothing I have incidentally stated that buckskin fringe, designs painted in red, pinking, and perforations, were used for the purpose of decorating clothing. Fringe was placed particularly on seams. It was often decorated with glass and shell beads

strung on some of the strips of skin. The arrangement of these beads will be more fully described in Chapter XIV. Copper tubes were used for the same purpose. These were about six inches long and half an inch in diameter. They were often worn attached to the belt, generally four on each side. Strings of glass beads, dentalia, disk-shaped horn, bone, or shell beads, were sewed on to clothing. Formerly elk-teeth were used for the same purpose. Feathers were also frequently used for purposes of decoration. These were often wrapped in a brush-like bunch of short horsehair dyed yellow, and in eagle-down, and tied with red wool. Ribbons were often attached to the tips of the feathers. Porcupine and other quills were sewed on to bands of skin, and these stitched on to clothing for purposes of decoration. Sometimes the quills were stitched directly on to the clothing. Later on, beads and silk were substituted for these. With the introduction of silk the old designs seem to have disappeared, and imitations of designs of the whites have taken their place.

Personal Adornment.—Both men and women wore ear-ornaments, which consisted of strings of bark or skin passed through holes in the ear, from which hung dentalium shells. Later on, colored beads, and brass, copper, and silver buttons, were used with the shells. Fig. 195 shows an ear-ornament from Nicola Valley. It consists of dentalia, glass, and bone beads. At the lower end are small tassels of red wool. Formerly scalps of the red-headed woodpecker were used as tassels. Fig. 196 shows a longer form of a woman's ear-ornament. More recently the Indians have cut ear-ornaments of varying shapes and sizes from sheet-copper or from copper kettles bought from the Hudson Bay Company. Often as many as four pendants were worn in each ear. The holes for these were made along the helix of each ear. The Lower Thompsons sometimes used ear-ornaments of abelone shell. Nose-ornaments were used by women only. These generally consisted of one or more dentalium shells (Fig. 197) or a piece of bone (Fig. 198) passed through the septum of the nose a sufficient distance to allow the ends to project beyond the nostrils on either side. Copper and slate were also used. Some were crescent-shaped, but the great majority of them were straight. Scalps of red-headed woodpeckers were inserted in one or both ends. The conical hole in the end of the one shown in Fig. 198 was used for this purpose. Nose-

Fig. 195 (4/5). Ear-ornament.

Fig. 196 (4/5). Woman's Ear-ornament.

rings were not used by the tribe, although they are said to have been worn by both men and women of the southern Lillooet. Labrets, or lip-ornaments, were also unknown.

Necklaces were composed chiefly of shells, claws, seeds of cactus and *Elæagnus argentea* Pursh., or small, flat, circular horn or bone beads strung on a buckskin or bark thong. Sometimes several of these necklaces were worn together, covering the chest from the neck almost to the waist, and by men and women alike. Girls and young women used the cactus-flowers, which they threaded on bark. Necklaces for men were also made of animal skin twisted. These often had pendant eagle-feathers attached a few inches apart, on both front and back. Others had only four feathers, two of which hung over the left breast, and two over the right breast. Later, necklaces were composed almost entirely of large and small colored beads obtained from the Hudson Bay Company or from the Okanagon. Others were made of shell beads and dentalia (Fig. 199). Sometimes pieces of sheet-copper about three inches square were attached

Fig. 197 ($\frac{1}{1\frac{1}{2}}$). Nose-ornament.

Fig. 198 ($\frac{1}{1\frac{1}{2}}$). Nose-ornament.

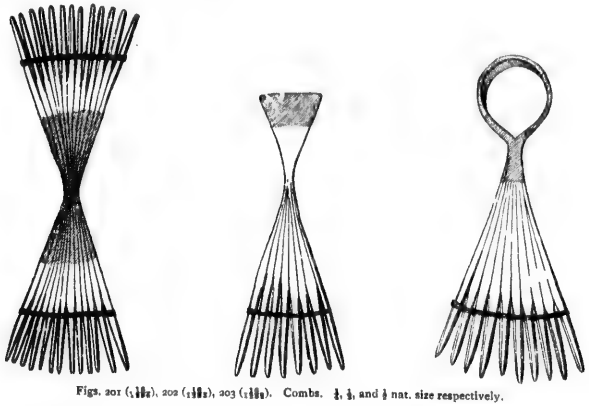
Fig. 199 ($\frac{1}{1\frac{1}{2}}$). Necklace made of Beads and Dentalia.

Fig. 200 ($\frac{1}{1\frac{1}{2}}$). Beaded Necklace.

to necklaces. Still other necklaces fit close to the throat, and consist of buckskin ornamented with bead-work (Fig. 200). The specimen here shown is scented with castoria. Some of these tight-fitting necklaces are made of strings of buttons and beads. A necklace in common use was made of the claws of the grisly bear. These were worn by such shamans only as laid claim to the grisly bear as their guardian spirit, or by hunters who had killed this animal, and who thus made known their bravery.

In later days, bracelets and anklets were worn, — the former by men and women, the latter by women only. They were of brass or copper, round and thin. The ends met around the wrists and ankles. Women wore from two to four on each arm and one or two anklets on each foot. The men wore only one bracelet on each arm. These rings were obtained from the Hudson Bay Company or from other Indian tribes. Finger-rings came into use with the advent of the Hudson Bay Company. The ordinary finger and ear rings, so common among the whites, are very little used by either the men or the women.

Special attention was paid to the hair-dress. The hair was allowed to grow, and was cut only as a sign of mourning. The Upper Thompsons greased their hair with the best fat from the deer's back, while the Lower Thompsons used salmon-oil. Balsam-fir, the leaves of a broad-leaved plant from Okanagon, and a sweet-grass from Thompson River, were boiled separately, mixed with deer's grease, and used for perfuming the hair. Hunters, before their departure, anointed their hair with a decoction of deer's brain and a certain plant. All, except the very old, took a daily morning bath in some pond or stream before dressing their hair and painting themselves. The women combed the hair of their husbands. Combs were made of wood split into thin strips and glued together, as shown in Figs. 201, 202, and 203, which represent the most common forms in use (see also Fig. 285).



Figs. 201 ($\frac{1}{1\frac{1}{16}}$), 202 ($\frac{1}{1\frac{1}{16}}$), 203 ($\frac{1}{1\frac{1}{16}}$). Combs. $\frac{1}{2}$, $\frac{1}{3}$, and $\frac{1}{4}$ nat. size respectively.

Many styles of dressing the hair were common among the Upper Thompson men. The hair which falls naturally around and in front of the ears was done up in two braids, one on each side of the head. These were brought across each other over the brow, and tied together in three places. The loose ends of the braids protruded beyond each temple. The back hair was allowed to hang loose, or was tied at the back of the neck with a string (Fig. 204).

Another style was as follows: The front hair was plaited in two braids, one on each side of the head. The back hair was also put up in a braid. The side braids were brought around to the back of the neck, where they were crossed and tied. The back braid was turned up over the intersection of the other two, which were also turned up, and all three tied together, ends up. Often a comb was put into the knot.

In another style the front hair was done up in two braids, which hung down alongside the ears, one on each side of the head. Occasionally only one side of

the front hair was put up in a braid, while the hair on the opposite side hung loose, or was tied with a string. In this style the back hair was tied with a string, or hung loose or in two braids.

Still others cut the front hair a little above the eyebrows, or only that part between the eyes above the nose, straight across from temple to temple. The rest of the hair was drawn back and tied behind the neck, or was allowed to hang loose. Some parted the hair down the centre of the head, and gathered it back and tied it behind the neck. Sometimes the hair hung loose all round. Others

Fig. 204. Hair-dress of Man.

Fig. 205. Hair-dress of Woman.

tied the front hair up in a knot on the top of the head or immediately above the brow. The back hair was also tied in a knot, or was left loose, or was tied with a string.

Among women the almost universal method of doing up the hair was to divide it equally into two braids, one on each side of the head. The braids hung down behind, and their ends were usually tied together at the back. A few wore their hair loose or tied behind with a string. Young women wore their two braids folded up on each side (Fig. 205). Others braided the hair on each side in two braids, those of each side being tied together at their ends.

Warriors tied the front hair on one side in a knot, while the opposite side was left loose or braided into a queue (Fig. 206). This style was employed on the war-path, as well as under ordinary circumstances. The top-knot of warriors was frequently decorated with from one to four large tail-feathers of the eagle or hawk, or with a bunch of small feathers, and daubed with red ochre.

Warriors used also the following styles of hair-dress, which were often decorated with feathers of the hawk and eagle. The hair on the top of the head

was gathered together and braided upward for a few inches, the ends hanging down like a mop. The braid was generally daubed with white clay to make it stiff (Fig. 207). In some cases the hair on top of the head was made into two short braids, one on each side, which were crossed at right angles and tied. These were also stiffened with clay, and looked like the cross-feathers in front of a shaman's head-band (see Fig. 183). In another style the front hair was made into two short braids, one on each side above the brow. These were stiffened with clay, and looked like two horns; or the front hair was made into one braid of medium length just above the brow, stiffened with clay, and made to lean forward, upward, or to either side, like a large horn; or part of the front hair was made into a short braid just above the brow, and was painted a fiery red. It protruded in front, or hung down over the brow nearly to the nose.

Fig. 206. Fig. 207.

Figs. 206, 207. Styles of Hair-dress of Warriors.

Children of both sexes, up to the age of puberty, usually wore their hair loose. Girls, when performing the puberty rites, had their whole hair done up in two knots, one behind each ear (Fig. 208). Boys, during these rites, had their whole hair done up in a knot at the back of the head (Fig. 209).

Widows and widowers, or other mourners, had their hair cut straight across the shoulders or the back of the neck.

The loose hair and the ends of braids of both men and women were generally tied with a narrow strip of animal's skin (often that of the person's guardian) from three to four feet long. Animals' tails, especially those of the otter and panther

were also used; and some shamans used rattlesnake, bow-snake, and garter-snake skins.

Hair-ribbons were very generally used by both sexes. One form of these has been incidentally mentioned in the description of head-dresses (Fig. 182). Others consisted of pieces of buckskin with numerous strings. They were fastened

Fig. 208.

Figs. 208, 209. Styles of Hair-dress. Fig. 209.

to the head, the strings being allowed to hang down in close proximity to the ears or at the back of the head. They were embroidered with porcupine-quills. Fastened to them were dentalium shells, pieces of bone, claws, feathers, etc.; and recently, either in addition to or instead of these, colored glass beads, metal buttons, and colored ribbons have been used, while red or blue cloth has often taken the place of the buckskin. In many cases, however, these ornaments were strings of shells or beads fastened to the hair with bark twine, and were often passed through or fastened to the plaits of the hair, so that each braid was ornamented from top to bottom with shells, beads, etc.

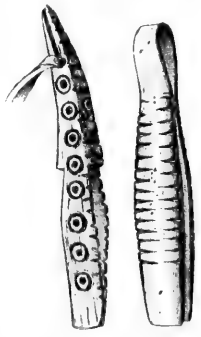


Fig. 210 ($\frac{1}{1\frac{1}{2}}$) ($\frac{1}{1\frac{1}{10}}$). Tweezers. ½ nat. size.

A hair-ornament worn by men only was a strip of buckskin about two inches wide, and from two to four feet long, to which were loosely fastened pairs of feathers of the eagle or hawk every few inches from top to bottom. This string of pendant feathers was fastened to the hair at the crown of the head, or attached to the back of the war head-band. Another ornament was made of narrow strips of otter-skin plaited in a braid from two to four feet long. Into this braid were fastened, one below the other from top to bottom, eagle or hawk feathers, which stuck out at right angles to the braid. This ornament was particularly worn by warriors.

The beard was pulled out with tweezers made of two pieces of horn tied together at one end, or of a single piece of horn or wood (Fig. 210). A similar

instrument of copper or other metal, bent to meet at the ends, is still used. Some of the women used to pull out part of their eyebrows to make them narrower, as narrow eyebrows were considered a mark of beauty. The parting of the hair was frequently painted red.

Red ochre or other red earths, the best of which were obtained from the Okanagon, were used for painting face and body. Powdered micaceous hematite or specular iron obtained in the Spences Bridge region, charcoal, yellow ochre, and white clay or powder, were also used. The paints were rubbed on either dry or after the face had been greased. Some modes of painting were peculiar to the warrior and the shaman, or were used in ceremonials. Others were for personal adornment, and were used more by the women than by the men. The painting was done with the finger or with sticks of different sizes. Young women had a red dot painted on each cheek, or they extended these dots over temples and eyebrows (Fig. 205). Elderly women painted the whole face red up to the eyes. Men painted their faces according to their dreams. Large spots of red were put on each cheek, also a streak along each eyebrow. Sometimes the face was covered with wet red paint; and stripes, across or up and down, were scratched into it with the lower jaw or teeth of the deer. Sometimes the right or left side of the face was painted red. One of these dream designs is shown in Fig. 207. Painting is now seldom used except by shamans or women. (See also Fig. 291.)

Tattooing was confined mostly to the women, and was rarely used by the Upper Thompsons. The women of the Lower Thompsons had often a few

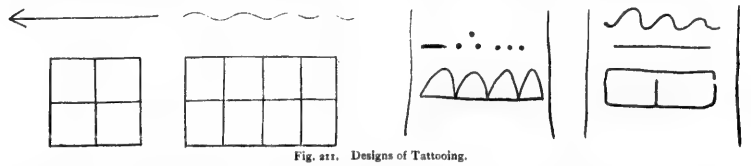


Fig. 211. Designs of Tattooing.

straight lines radiating from the mouth sideways and downward over the chin, or one or two straight lines on each side of the face, from the bridge of the nose toward the lobes of the ears. They often had tattooings on the back of the wrist. A few of these designs are shown in Fig. 211. Evidently the custom of tattooing the wrists was borrowed from the Coast tribes.[1] Tattooing was done by puncturing the skin with a fine needle or cactus-spike, and passing a fine thread coated with powdered charcoal under the skin.

A substitute for soap was warm water mixed with birch-leaves, and allowed to stand for some time, ashes of poplar-wood, urine, or a particular kind of white, soapy clay obtained from the shores of certain lakes. The skin, when rough, was greased with fat from the deer's back, and by the Lower Thompsons with salmon-oil. Ashes of young shoots of *Pseudotsuga Douglasii* Carr or of *Picea* were mixed with deer-fat and used as an ointment.

[1] See Report of the British Association for the Advancement of Science, 1890, p. 590.

It is of interest to note, in connection with a description of the efforts of the Indians to adorn their bodies, their ideas of what constitutes personal beauty. I give here their opinions regarding various features.

	Pretty.	*Fairly Pretty.*	*Ugly.*
Skin	Light, smooth, even color.	Red.	Dark.
Stature	Tall.	Medium.	—
Body	Not too fleshy, straight, bare.	Very thin, bony, large joints.	Fat, hairy.
Arms	Long.	—	Very short.
Hands of men	Medium size.	Small.	Short fingers.
Hands of women	Small.	Medium size.	Large.
Legs	Medium length.	—	Very long, very short.
Feet of men	Medium size.	Small.	Toes turned out.
Feet of women	Small.	Medium size.	Large.
Breasts of women	Full.	—	Small.
Hair	Light, long, abundant.	—	—
Face	Bare, sharp hair-line.	Small mustache.	Hairy, particularly forehead.
Cheeks	Red.	—	Fat.
Eyes	Medium size, round.	—	Very large, very small.
Eyebrows	Narrow.	—	Very heavy.
Ears	Medium size.	Small.	Standing off, large.
Nose	Medium length.	Aquiline.	Very long, very short.
	Straight.	—	Concave, flat.
Mouth	Medium size.	—	Very small, very large.
Lips	Medium full.	Thin.	—
Chin	—	—	Receding.

The Lillooet are ridiculed on account of their low stature and tendency to obesity, while the Coast tribes of the delta of Fraser River are stigmatized as "broadheads," or "flatheads," from their custom of deforming their heads; "concave noses"; and "barefeet," because they wear no moccasins.

V. — SUBSISTENCE.

Varieties and Preparation of Food. — Formerly deer, salmon, roots, and berries were the staple food of the tribe. Deer was more important to the upper division, while salmon was the principal food of the lower division. In those days a large portion of the tribe lived in the mountains during the greater part of the year, moving about from one root-digging or deer-hunting ground to another, according to the harvest-time of certain roots and berries, or as the deer changed their feeding-grounds during the seasons. They sometimes set fire to the woods in order to secure a greater abundance of roots on the burnt hillside. The men engaged in hunting and trapping, while the women attended to the gathering and preparation of roots, berries, and other food. Only when winter set in did they return to their winter houses.

According to current tradition, a long time ago (probably last century) deer were very numerous along Thompson River, but were scarce again during the lifetime of the grandfathers and fathers of the old men now living. At that time the deer was supplanted by the elk, mountain-sheep, and mountain-goats, the first two of which were very abundant. The elk, for unknown reasons, gradually became fewer in numbers, the last of them disappearing about fifty years ago. Old, partly decayed elk-antlers are sometimes found scattered around in some parts of the higher mountains and plateaus in the neighborhood of Thompson and Nicola Rivers, proving that elk must at one time have been comparatively numerous. Mountain sheep and goats have also become more and more scarce, until now they are found in only a few spots in the hunting-grounds of the Spences Bridge band. On the other hand, during the last sixty years, as these other animals have disappeared, deer have become much more numerous. At the present day deer are not as numerous as they were ten or twenty years ago.

The meat of deer, elk, mountain-sheep, mountain-goat, marmot or ground-hog, bear, beaver, porcupine, hare or rabbit, squirrel, grouse, ducks of certain varieties, geese, cranes, and robins, was eaten. These animals were all shot or snared in abundance. Moose, buffalo, antelope, and caribou do not occur in the habitat of the Thompson Indians, but their dried meat was obtained by trade. The Indians also ate lynx and coyote meat.

The Lower Thompsons hunted principally mountain-goat, black bear, and marmot. They also ate rock-rabbit, which was not used as food by the upper band.

Salmon, of which there are five varieties, and which run in the larger rivers in the fall of the year, were the principal fish caught. In Fraser River they are generally plentiful every year, but some years they are scarce in Thompson River. The salmon caught and cured by the Indians along Fraser River are the king salmon. These are scarce in Thompson River, where the sockeye run

every fourth year in large numbers. When these were scarce, the people caught what they could of the humpback salmon. Trout and fish of many kinds were fished for, especially during the spring and autumn. No insects or shell-fish were eaten.

Roots and berries formed an important part of the food-supply of the tribe. The former were gathered in the early summer and in the fall of the year. Some of the roots used grew in the dry valleys, while the majority were obtained in the higher mountains only.

Roots are dug with a root-digger (Fig. 212), which is a piece of service-berry or other hard wood from two to two and a half feet in length, bent

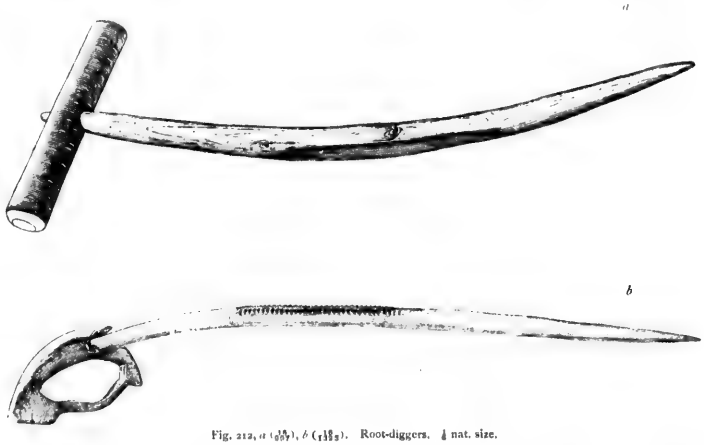


Fig. 212, *a* ($\frac{1}{10}$), *b* ($\frac{1}{11}$). Root-diggers. $\frac{1}{4}$ nat. size.

slightly at the point. It is sometimes burned a little at the point to increase its toughness. The other end of the stick is inserted in a wooden or horn handle. The stick is inserted loosely in the handle, so that it can be reversed when one point gets dull. Iron rods, bent near the point and with a wooden handle, are most commonly used at the present day. While digging roots, the women generally carry a small basket on the back, into which they toss them (Fig. 213). When it is full, they empty it into a larger basket close by. The women also secure roots and seeds in the fall by robbing the nests of squirrels and mice.

The roots of the following plants were used as food by both divisions of the tribe: *Claytonia* sp. (tatu'in), *Lilium Columbianum* Hanson, *Ferula dissoluta*, *Allium* sp. (kolau'a), *Erythronium grandiflorum* Pursh., var. *minor*, *Fritillaria lanceolata* Pursh. The following roots could not be identified: Sxwī'pis, tsîpī'as. The upper division used, besides these, the roots of *Peucedanum macrocarpum* Nutt., *Balsamorrhiza sagittata* Nutt., *Potentilla* sp. (xī'lexil), *Brodiæa grandiflora*

Smith, *Lewisia rediviva* Pursh., *Hydrophyllum occidentale* Gray, *Cnicus undulatus* Gray. The following roots, used by this division of the tribe, could not be determined: xala'uxôza, wê'tsamat, hatce'us, xenaxain, sxai'im, upō'pûqxîn, sxwisê'nak, kakwa'mtca, qa'lqîl. This last is said to grow under the ordinary root of *Ferula dissoluta*, and to be sweet, while the latter is bitter. The Lower Fraser band use also roots of *Pteris aquilina* L., var. *lanuginosa* (Bory) Hook., and of the following undetermined plants: smîlmê'l, sxyaii'am, sci'tco, tsi'kwa. These last-named species were not much in demand among the upper division, who traded considerable quantities of roots of *Lewisia rediviva* Pursh. to the lower band. The roots of *Typha latifolia* L. are occasionally eaten.

Fig. 213. Woman digging Roots.

Both the upper and lower divisions used the fruit of the following plants: serviceberry (*Amelanchier alnifolia* Nutt.), of which six different varieties are distinguished (called stcûqem'ō'e, sihu's, taxtexo'xsa[1] or nqiêppu'p-sa, spîqpû'q, and Lixihü'za); whortleberrry (*Vaccinium Myrtillus* L., var. *microphyllum* Hook.); gooseberry (*Ribes* sp.); *Ribes lacustre* Poir; soapberry (*Shepherdia Canadensis* Nutt.); Oregon grape; *Vaccinium membranaceum* Dougl.; choke-cherry (*Prunus demissa* Walpers), of which two varieties are distinguished; bird-cherry (spa'zsus[1]); salmon-berry (*Rubus Nutkanus* Moç.); raspberry (*Rubus* sp.); *Rubus leucodermis* Dougl.; strawberry (*Fragaria Californica* Cham. and Schlecht); currant (*Ribes Hudsonianum* Rich.[1]); *Cornus pubescens* Nutt.; *Sorbus sambucifolia* (C. and S.) Roem; *Lonicera involucrata* Banks (?); bearberry (*Arctostaphylos Uva-ursi* Spreng.); elderberry (*Sambucus Canadensis* L.); *Viburnum pauciflorum* Pylaie; hawberry (*Cratægus rivularis* Nutt.), of which two varieties are distinguished (a'luska and nkwî'tka); *Rosa gymnocarpa* Nutt., of which three varieties are distinguished (stsEka'pEL,

[1] Not much used.

sqûqwa'u,[1] and kokima'uz[1]). Perhaps these last are different species of roses. The following are undetermined: taxpā', qazEXi'n,[1] sxwi'sa.

The lower division of the tribe used, besides, the following undetermined kinds of fruit: qe'qwel, skā'u, qwō'qwōx, kumtcē'ns (cranberry ?), stse'yuk, tiqtakā'las, kokoo'za, x'wri'xwek, li'tse, simaxi'tsxin, ci'ni (sweet Oregon grape ?), koxwa'p (crabapple ?), and also the salal-berry (*Gaultheria*).

The stalks of *Heracleum lanatum* Michx., of a plant called la'qo, and also the peeled stems of *Balsamorrhiza sagittata* Nutt., were eaten raw. The last-named were soaked in water for one night before being eaten. The lower division also ate sprouts of *Epilobium angustifolium* L., of various kinds of *Rubus*, and also of two undetermined plants (a'kama and tsewē'ta). *Alectoria jubata* L. was much eaten, particularly by the lower division.

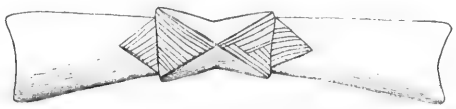


Fig. 214 (11/16). Sap-scraper. ½ nat. size.

The cambium layer of the black pine (*Pinus contorta* Dougl.), yellow pine (*Pinus ponderosa* Dougl.), spruce (*Picea* sp.), balsam-fir (*Abies grandis* Lindl.), cottonwood (*Populus tremuloides* Michx.), and Douglas spruce (*Pseudotsuga Douglasii* Carr), was much sought after in spring for the same purpose. That of the yellow pine was often dried for winter use. The cambium of *Alnus rubra* Bong. was also sometimes eaten. To separate the bark from the tree, a short piece of horn or wood was used, and the cambium was scraped off with an implement of bone or horn sharpened to an edge. Such implements were similar in shape and size to those now used by the Athapascan tribes of the northern interior (Fig. 214). At the present day, knives are used for scraping. The heart or inside part of the cactus (*Opuntia* sp.) was utilized by the Spences Bridge band, and was cooked in the ordinary ground ovens, or steamed. Two kinds of mushrooms were peeled and eaten raw, or were slightly roasted before the fire. Nutlets from the cones of the *Pinus albicaulis* Eng. were a favorite food among the upper divisions of the tribe. These nutlets, after being cooked in ovens or roasted in ashes, were sometimes crushed, mixed with dried service-berries, and put into sacks for winter use. The yellow-pine nutlets were sometimes gathered. The Lower Thompson band used hazel-nuts, which they sold to the upper bands. The seeds of *Balsamorrhiza sagittata* Nutt. were also eaten.

The Indians seldom drank pure water when eating, but they substituted for it the water in which meat or fish had been boiled. The stalks and leaves of wild celery and of a plant called "Hudson Bay tea" or "Labrador tea," fir-twigs, rose-bush leaves and stalks, bearberry stalks and leaves, were dried, and used for preparing drinks.

[1] Not much used.

Preservation of Staple Foods. — Meat was preserved in the following manner: The fat of large game was cut off, and stored in deerskin sacks. The flesh was then cut into thin slices, and, to further assist in the drying process, each slice was pierced with numerous holes or slits some five or six inches in length. These slices were then dried by the sun and wind on a framework of poles placed a few inches apart and about five feet above the ground. Frequently artificial heat was resorted to. Meat was also spread on poles above the fire inside the lodge, or hung up near the roof and dried in the smoke. The Indians of Nicola Valley, in case of necessity, dried their meat in the sweat-house, but the Spences Bridge band preferred roasting it on sticks before a hot fire.

The fat of deer, elk, or bear was often melted down in the following way: Large pieces of fat were spread out by running several thin sticks through their entire length. The centre stick was made to protrude a few inches at each end, and was then placed across two forked sticks which were set firmly in the ground. The drippings were caught in several trough-shaped dishes of bark, wood, or stone, which were placed under the slices of fat (see Fig. 155). The most common kind was large, oblong, and shallow. Close by, a small but hot fire was kindled. When all the fat was melted, it was tied up in a deer's paunch, and stored away for future use. The larger bones were broken up, and the marrow was melted and stored in deer or elk bladders.

Salmon were dried in the following way: The fish was cut up along the belly, and all entrails and blood removed. The backbone was separated from the back, and the knife drawn deeply across the fleshy part of the fish several times, leaving an inch or so between each cut. The Lower Thompsons use the same form of fish-knife as is used by the Coast tribes. It consists of a curved blade with a short handle, similar to our chopping-knives. Those of the Upper Thompsons were similar in shape to those found in prehistoric sites (see Part III, Fig. 34). The fish was then stretched, and kept open by thin sticks, the ends of which were inserted into little holes cut near the outside edges of the fish on each side. Finally the whole was hung over a long pole to dry. The part containing the backbone hung on one side, and the rest on the other. In this manner about a hundred fish were generally suspended a few inches apart on one pole, and hung there until quite dry and hard. They were then taken down, piled in heaps, and carried to the winter cellars or fish-caches, where they were stored. Birch-bark was then put under, around, and on top of the fish, or the cache itself was lined with birch-bark to prevent any moisture which might soak through from damaging the fish. Salmon caught late in the fall were also dried. The backbone was not taken out. They were simply gutted, and cuts an inch apart made deep in the flesh along the whole length of each side. The Lower Thompsons stored the dry fish in elevated wooden caches, in which they remained all winter. In spring they were removed and placed in cellars, where they were allowed to lie until the following spring, when they were taken out, and aired by being spread on flat rocks. They were then returned to the cellar, and kept

perhaps for another year. Most families thus kept the surplus of each season's catch of salmon for two or three years, for cases of emergency. Salmon-heads were also dried and stored away. Salmon-roe was wrapped up in dry grass or bark, and buried in the ground until it was nearly rotten, when it was taken out and roasted or boiled. The Indians compare the taste of the roe prepared in this way to that of cheese. It is not much eaten by the upper division of the tribe.

For making salmon-oil, a hole three or four feet square and about two feet deep was dug in the ground. This was lined at the bottom and sides with large slabs of stone, and all holes and seams were plastered up with mud. In this receptacle a number of fat salmon were placed, with water enough to boil them. Heated stones were thrown in, and after a while the boiling mess was broken up and stirred with a stick. More water was added if required, and the whole kept simmering until all the oil was extracted. It was then allowed to cool off, and all the oil floating on the top of the water was skimmed off. The boiled salmon was afterward taken out, squeezed in the hands, and put into baskets, to be eaten at once or dried in cakes. Salmon-oil was put up in salmon-skins, which were scraped, blown into shape, and dried for the purpose. They were tied at each end, and sealed with salmon-roe where tied. Some of the Upper Thompsons put up in salmon-skins a mixture of salmon-oil and deer's or elk's grease. A mixture of about one quarter salmon-oil and three quarters roasted or partly roasted salmon-flesh which had previously been pounded up fine was also kept in salmon-skins. The Nicola band prepared oil of catfish in the same manner. It was principally obtained from the liver.

Roots are threaded on strings of bark or grass and hung up to dry. Service-berries, soapberries, wild cherries, huckleberries, raspberries, brambleberries, and rose-pips are dried by being spread thinly upon mats exposed to the hot rays of the sun. Sometimes they were baked in cakes without drying, and were then put into a cedar-root or birch-bark basket, and boiled by means of hot stones. When somewhat cooled off, the stones were taken out, and the berries were mashed with a stick or kneaded with the hand, and finally spread rather thickly on a layer of fresh pine-needles, leaves, or dry grass, which was supported on a framework of poles, where the sun and wind dried them. The juice left in the basket was poured over the berries as they dried, and formed into cakes. A good deal of juice,

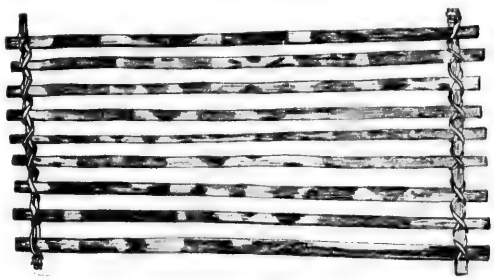


Fig. 215 (16/8620). Drying-frame. ⅛ nat. size.

however, if not drunk, was thrown away. Small frames of split cedar-wood (Fig. 215) were frequently used by the Lytton band for drying service-berry cakes on.

Berries and meat were mashed with pestles (Fig. 120) on large flat stones, which are frequently found in village-sites (Part III, Figs. 32, 33).

Dishes. — Food was boiled in baskets into which red-hot stones were thrown. It was roasted on spits in front of the fire, under ashes, or in underground ovens. Dried venison and dried berries were sometimes pounded together and mixed with hot deer-grease. This mixture was cooled in cakes and put into sacks, or wrapped up in bark or skin. A favorite dish was made of roots of a floury nature (generally bitter-root) and service-berries boiled together until soft and thick. A little deer-grease was then added, and the whole eaten with a spoon. Sometimes *Alectoria* was added and the deer-fat boiled with it. Salmon-roe and bearberries were boiled in the water in which salmon or trout had been cooked. Deer's blood was a delicacy. It was mixed with roots, berries, and deer-fat, and boiled until thick. The Indians at the present day often prepare flour by boiling it with dried service-berries and fat until it resembles porridge, sugar being sometimes added. They also burn flour in a pan until it is brown, and then mix it with fat and sugar. The tails of large fish, such as salmon and trout, were roasted before the fire until the bones and skin were quite crisp. Salmon were sometimes soaked in water for a week, until half decayed, and were then cooked with berries and roots. Fried salmon or trout were soaked for a while, and were then pounded up fine with a stone or wooden masher, and eaten with grease.

Dry roots are cooked in the following manner: A circular hole is dug in the ground to the depth of two feet and a half, and large enough in diameter to contain the roots to be cooked. Into this hole are put four or five flat stones,— one in the centre and the others around the sides. Above these is piled a large heap of dry fir-wood, on which is placed a quantity of small stones. The wood is then kindled, and allowed to burn until nothing but the embers remain, when the small stones drop down to the bottom of the hole. The unburnt wood is next taken out, leaving nothing but the ashes and stones. Enough damp earth is then shovelled in to cover thinly the top of the stones, and this is overspread to the depth of half a foot or more with the branches of bushes, such as the service-berry, maple, alder, etc. Next follows a layer of broken fir-wood branches, over which is spread a layer of dry yellow-pine needles, and still another layer of fir-branches. By this time the hole is nearly filled up. The roots are then placed on the top, and covered carefully with a thick layer of broken fir-branches, a layer of dry pine-needles, and again a layer of fir-branches. The whole is covered with earth, and a large fire of fir-wood is kindled on top. In this way immense quantities of roots are cooked at one time. They remain in the oven — according to the kind being cooked — for from twelve to twenty-four hours. The root of the wild sunflower is difficult to cook, and it is therefore allowed to lie in the oven for two days. A large root from a plant resembling a large

lily was strung and dried after it was cooked. One kind of dish is made of the roots of *Lilium Columbianum* Hanson, *Peucedanum macrocarpum* Nutt., and salmon-roe which had been buried, boiled together.

Cactus and *Alectoria*, as well as many roots, were steamed in the following way: Before any branches were put into the hole, a stick from an inch and a half to two inches in diameter was planted perpendicularly in the ground, reaching considerably above the level of the hole. When everything was covered up, the stick was pulled out, leaving an aperture into which water was poured, causing steam to rise from the hot stones underneath. When sufficiently steamed, the usual fire was kindled on top. Wild onions were flavored by putting them into the oven close to leaves and flowers of the humming-bird plant; sunflower-roots, with flowers of *Pentstemon Menziesii* Hook. Other roots are flavored with flowers and stems of *Fragaria Californica* Cham. and Schlecht. The seeds of *Balsamorrhiza sagittata* Nutt. were mixed with deer-grease, and boiled by means of hot stones. The gum of the tamarack was used for chewing.

Berries and roots are still gathered, preserved, and cooked as formerly, but not in large quantities, and are only supplementary to other food.

Salted salmon put up in barrels has in a great measure taken the place of dried salmon. Many Indians of the upper division dry them only when there is a large run. Nowadays the principal diet of the Indians is venison and other fresh meat of the chase, fresh fish and beef, flour, rice, sugar, tea, coffee, oatmeal, beans, etc., obtained from stores. Vegetables which they raise themselves, such as potatoes, squashes, peas, beans, corn or maize, carrots, turnips, and onions, are consumed in large quantities. These are boiled, fried, and roasted in ovens or in ashes. Squashes do not ripen in the lower part of the country, but apples are cultivated there. Muskmelons, watermelons, and tomatoes are cultivated and eaten by some Indians of the upper division of the tribe. Some of those who live on their reserves and do much farming keep cows, raise hogs and chickens, and are tolerably well supplied with milk, eggs, butter, and pork. Even many who live in the villages keep hens. Many of the women make jam of wild berries, and of fruits which they procure from the whites. Horseflesh is seldom eaten, owing to the influence of the priests, and because it is not eaten by the neighboring whites.

Seasons. — I will mention at this place the divisions of the seasons and months. Many moons are designated according to the occupations of the people and the food that is being gathered. As a rule, they count their moons beginning at the rutting season of the deer, in November. Some Indians begin their count with the end of the rutting season, at the end of November; others, particularly shamans, with the rutting season of the big-horn sheep. Many people of the Lytton band begin when the ground-hogs go into their winter dens. Many of the Lower Thompsons begin with the rutting season of the mountain-goats. Some moons are called by number only, but those following the tenth moon are not numbered. Following are the names of the moons used by the Spences Bridge band, and their principal characteristics.

First Moon, or Tcukteu[illegible]. — The deer rut, and people hunt.

Second Moon, or N'ū'lxtin ("going-in time," so named because most people went into their winter houses during this month). — The weather begins to get cold, and the people go into their winter houses.

Third Moon. — Bucks shed their antlers, and does become lean.

Fourth Moon, or Pesqa'pts ("spring [winds] time," so named because Chinook winds generally blow in this month, melting all the snow). — The weather improves, and the spring plants begin to sprout. The people come out of their winter houses.

Fifth Moon, or Nxū'itin ("coming-forth time," so named because the people came forth from their winter houses in this month, although many came out in the fourth month). — The grass grows, and people come forth from their winter houses.

Sixth Moon. — The people catch trout with dip-nets, and begin to go to the lakes to trap fish. The trees put forth leaves, and the waters increase.

Seventh Moon. — The people dig roots.

Eighth Moon, or Kwekwē'kwäit (plural of the diminutive form of kwä'it, "ripe," "they are a little ripe"). — The deer drop their young, and service-berries begin to ripen.

Ninth Moon, or Tèxwauzsi'kèntin ("middle time," so named because of the summer solstice). — The sun returns, and all the berries ripen. Some of the people hunt.

Tenth Moon, or Laxa'ks ("first of run," first or "nose" of ascending fish). — The sockeye or red salmon run.

The Next Moon, or Kwisui ("[poor] fish") kēkaitka'in ("they reach the source"). — The cohoes or silver salmon come, and the salmon begin to get poor. They reach the sources of the rivers.

The Rest of the Year, or Lwä'istin ("fall time"). — The people trap and hunt, and the bucks begin to run.

The Lower Thompsons also called the months by numerals up to ten, or sometimes eleven, the remainder of the year being called the autumn. Their names are as follows:

First Moon. — The rutting time of deer.

Second Moon, or N'ulx· ("going in"). — People go into their winter houses.

Third Moon, or Wawi't ta sn'ulx· ("the last going in"). — The last of the people go into their winter houses.

Fourth Moon, or Nxu'xuet ("little coming out") skapts ("spring or warm wind"). — Alternate cold and warm winds. Some people camp out in lodges for a time.

Fifth Moon, or N'ulx·wa'uas ("going in again"). — Last cold. People go into winter houses again for a short time.

Sixth Moon, or Nxu'it ("coming out"). — Winter houses left for good. People catch fish in bag-nets.

Seventh Moon. — People go on short hunts.

Eighth Moon. — People pick berries.

Ninth Moon. — People commence to fish salmon.

Tenth Moon. — People fish and cure salmon.

Eleventh Moon, or KokauxEmu's ("to boil food a little"), so named because people prepared fish-oil.

Autumn. — People hunt large game, and go trapping.

The moons are grouped in five seasons: winter, beginning with the first snow that stays on the ground, and lasting until its disappearance from the valleys, generally the second, third, and fourth months; spring, beginning with the disappearance of the snow, and embracing the period of frequent Chinook winds, the fifth and sixth months; summer, the seventh, eighth, and ninth months; early autumn (Indian summer), embracing the tenth and eleventh months; and late fall, which takes up the rest of the year. This indefinite period of unnamed months enabled the Indians to bring the lunar and solar years into harmony.

The Indians could tell the solstices to within a day by the position of the sun in relation to certain trees or other marks on mountains. There were trees in certain places, with stones to sit on near them, to which they frequently repaired to observe the sun when they believed it to be near the solstice.

HUNTING.—Hunting, trapping, and snaring of game was one of the most important occupations of the Thompson Indians. The Lower Thompsons, although they had an abundance of fish, spent much time in hunting. They even hunted on the mountains on the western slope of the Coast Range. Hunting-parties who visited the most southern part of their hunting-grounds were sometimes absent for seven months, returning only when the snow began to melt in the mountains.

Bows and arrows were the principal weapons used in the pursuit of game. The best bows of the tribe were sinew-backed. Most of them were made of juniper-wood. The Lower Thompsons used hemlock, yew-wood, and dogwood. When a bow is being made, a layer of deer-sinew is glued to its concave side. When the glue has set, two men bend the bow over so that what was originally the concave side becomes the back of the bow. The bow shown in Fig. 216 is made in this manner. When the bowstring is released, this bow is perfectly flat. When mounted, it assumes the form shown in the illustration. The centre, which for convenience in grasping is made a little narrower than the rest, is wrapped with bird-cherry bark. The string is made of the back-sinew of deer.

Fig. 217 shows a bow similar in form to the preceding one. The elasticity of this bow is increased by a wrapping of bird-cherry bark, which, however, is not as effective as sinew backing. The string is central. Loon-down is wrapped on the ends of the string to keep it from twanging.

The bow shown in Fig. 218 is made of birch. It is backed with sinew and covered with snakeskin. The great thickness of the bow in the middle produces the

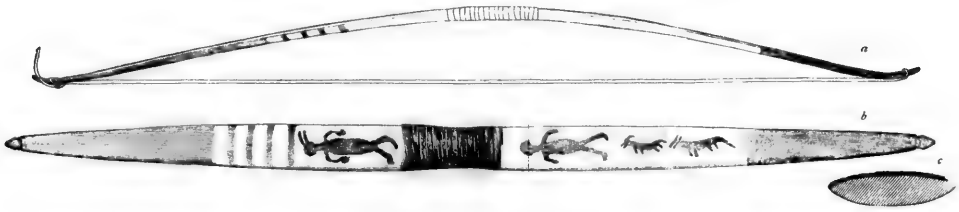


Fig. 216 ($\frac{1}{15\frac{1}{16}}$). Sinew-backed Bow. $\frac{1}{8}$ nat. size.
a, Side view; *b*, Front view; *c*, Cross-section.

Fig. 217 ($\frac{1}{18\frac{1}{16}}$). Bow wound with Bark. $\frac{1}{8}$ nat. size.

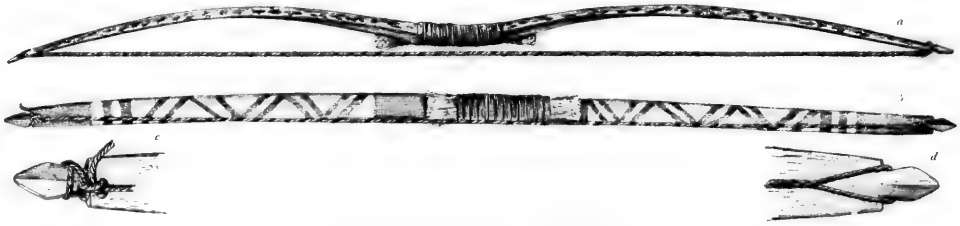


Fig. 218 ($\frac{1}{13\frac{1}{16}}$). Bow covered with Snakeskin.
a, Side view, and *b*, Front view, $\frac{1}{8}$ nat. size; *c*, *d*, Ends, $\frac{1}{4}$ nat. size.

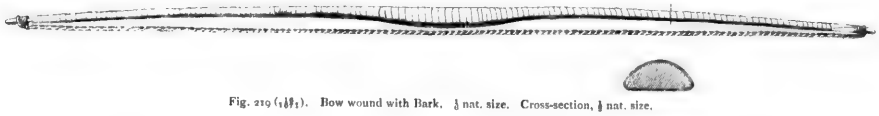


Fig. 219 ($\frac{1}{18\frac{1}{16}}$). Bow wound with Bark. $\frac{1}{8}$ nat. size. Cross-section, $\frac{1}{4}$ nat. size.

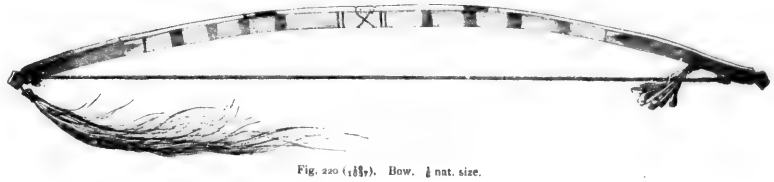


Fig. 220 ($\frac{1}{18\frac{1}{16}}$). Bow. $\frac{1}{8}$ nat. size.

double curvature of the mounted bow. The middle is wound with bird-cherry bark, and ornamented with horsehair dyed yellow. It has an eccentric string made of twine of *Apocynum cannabinum* L., which is used only when sinew is not available. The method of attachment of the bowstring is shown in the figure.

In Fig. 219 is represented a bow similar in shape to the preceding, but it is wound with bird-cherry bark instead of having a sinew backing. The ends are covered with flattened goose-quills. This type of bow was in common use among the Okanagon, the Athapascan tribe of Nicola Valley, the Nicola band, and among some men of the Spences Bridge band, while the other bands did not use it. This bow was held perpendicularly, while all the others were held horizontally. The arrow-release from this type of bow was secondary; from the others, primary. Simple bows (Fig. 220) were used for shooting birds and small game. Bows were often painted or adorned on their flat inner sides with incised lines filled with red paint. Some of these bows were ornamented with woven quills dyed in different colors, or with pieces of buckskin embroidered with quills, at the middle and halfway between the middle and the tips. Scalps of the red-headed woodpecker were frequently attached to the ends. A hand-guard (Fig. 221) for the protection of the back of the thumb was used on the bow hand, particularly with the bows of the Okanagon type.

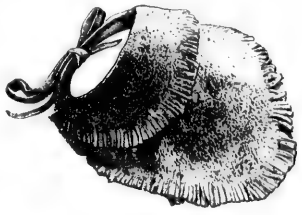


Fig. 221 ($\frac{11}{16}$). Hand-guard.

Arrows were made of rosewood or of the wood of the service-berry, and were a little over two feet long. The wood was soaked in warm water, and then straightened with the teeth. The arrow shown in Fig. 222, *c*, still exhibits the marks of the teeth. Others were polished with the arrowshaft-smoother (see Part III, Fig. 57, p. 146). The feathering consists of three split feathers applied spirally (Fig. 222, *b*, *e*, *g*), or two whole feathers laid on flat (Fig. 222, *a*, *d*). The feathers were fastened to the shaft with deer-sinew and pitch. Arrow-heads were made of glassy basalt, which was obtained at a certain place north of Thompson River. The Lower Thompsons found stone for their arrow-heads near the head waters of Skagit River. Many were made out of large chipped heads, which are found in great numbers in the valleys. The Indians believe that the latter were made by the Raven. The form, and the method of tying with sinew, are shown in Fig. 222, *a*, *b*. The heads of war-arrows were inserted in a line parallel to the nock, while those of hunting-arrows were inserted at right angles to the nock. It will be noticed that when the bow is held horizontally, the head of the war-arrow is horizontal, while that of the hunting-arrow is vertical. The Indians maintain that thus the head more easily penetrates between the ribs. More recently iron points have replaced the stone points. The points of war-arrows were generally barbed; those of hunting-arrows, leaf-shaped. Some

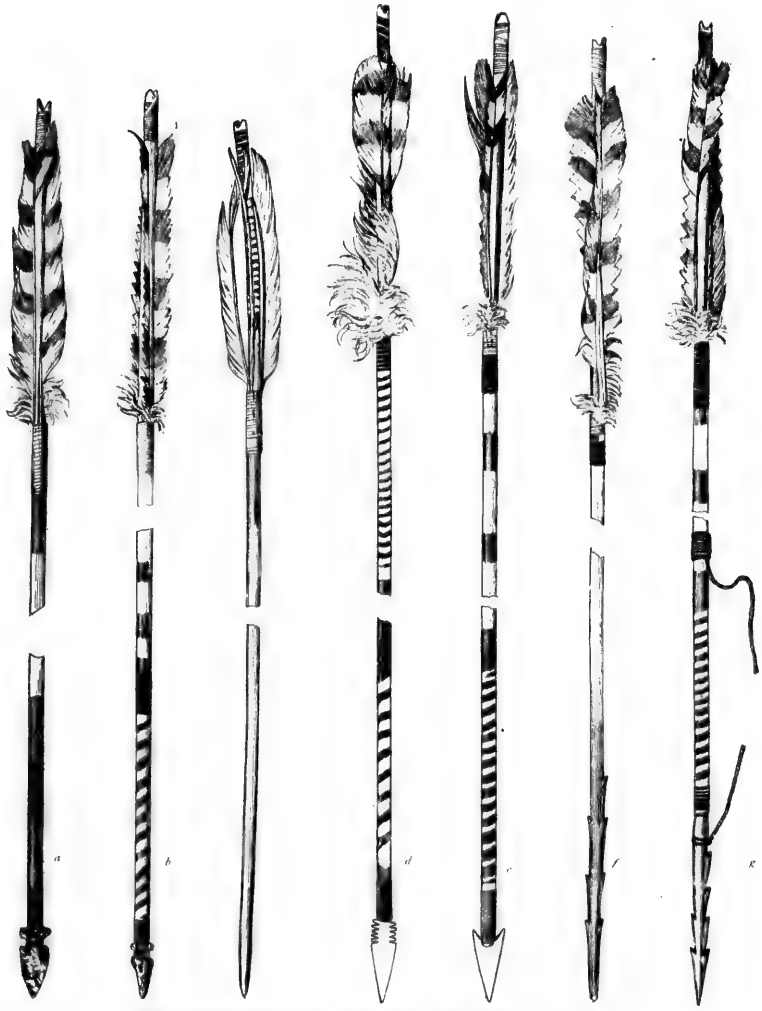


Fig. 222, a ($\frac{1}{1}\frac{1}{3}\frac{0}{3}$ a), b ($\frac{1}{1}\frac{1}{3}\frac{0}{3}$ b), c ($\frac{1}{1}\frac{1}{3}\frac{0}{3}$ b), d ($\frac{1}{1}\frac{1}{3}\frac{0}{3}$ a), e ($\frac{1}{1}\frac{1}{3}\frac{0}{3}$ c), f ($\frac{1}{1}\frac{1}{3}\frac{0}{3}$ a), g ($\frac{1}{1}\frac{1}{3}\frac{0}{3}$ d). Arrows. $\frac{1}{4}$ nat. size.

war-arrows had a detachable foreshaft (Fig. 222, *b*). The foreshafts of these were often made of antler or of bone. They were barbed, and poisoned with the juice of flowers of *Ranunculus* sp., or with rattlesnake poison. For small game, arrows without points (Fig. 222, *c*) were used. Some of these were barbed (Fig. 222, *f*). Still others had a detachable head, which was tied with a string to the middle of the shaft (Fig. 222, *g*). When the head was disengaged, the movements of the animal were impeded by the dragging shaft. These were used particularly when hunting in underbrush. The winged end of the arrow was often painted red. Spiral lines or rings were painted on the arrow-shaft. Often the figures of animals were branded on the shafts of hunting-arrows, those of men on the shafts of war-arrows. The latter were often painted black. Hawk, grouse, and the red-winged flicker were used for winging arrows. Hawk-feathers were preferred for war-arrows.

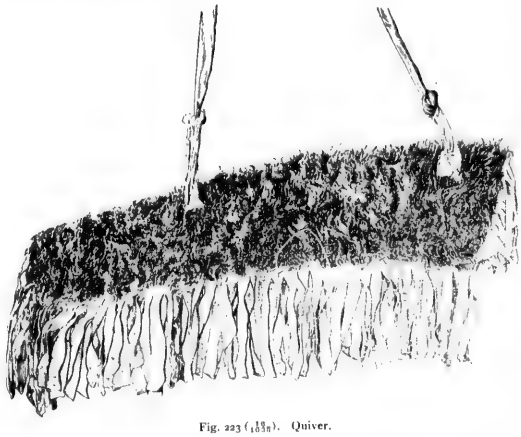


Fig. 223 ($\frac{1}{10}$). Quiver.

Quivers were made of tanned deer, elk, or buffalo hide (Fig. 223) with a wide fringe, and were often painted on the outside. They were often made of clipped buffalo-fur with hair turned in, the outer side being scraped white and painted. They were also frequently made of wolverine, dog, coyote, and other skins, with the hair left on, the tails forming an ornament at the lower end. Sagebrush quivers were also in use (Fig. 224). Small game, such as grouse, squirrels, and other small animals, were tied

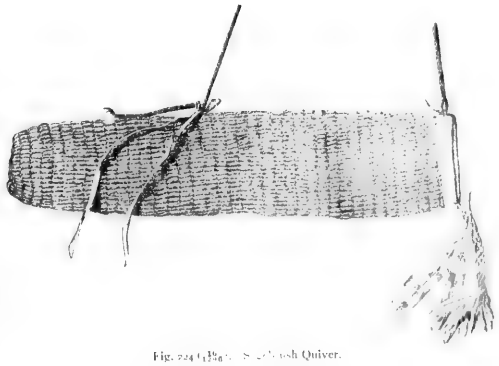


Fig. 224 ($\frac{1}{10}$). Sagebrush Quiver.

to buckskin strings fastened to the quiver. Some quivers had small pouches attached for holding fire-drill and tinder. Some had covers (Fig. 225) for the protection of the arrows.

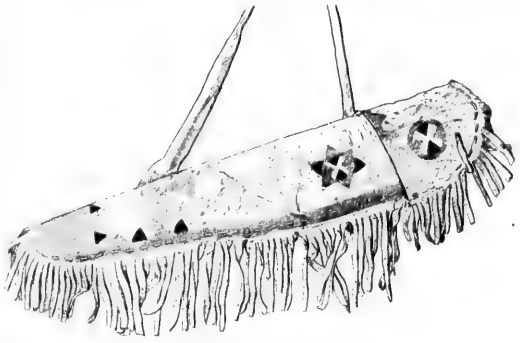


Fig. 225 ($\frac{4}{18}$). Quiver with Cover.

The first guns used by the Thompson Indians were flintlock muskets, which were soon adopted in warfare and in hunting. Some of the old men still use them, but repeating-rifles of the latest Winchester and Colt models are now generally used. They used wooden powder-horns decorated with feathers, and suspended from the right shoulder by a buckskin strap (Fig. 226). The powder-horn was worn under the left arm, while the ammunition-pouch hung on the right-hand side.

Fig. 226 ($\frac{1}{14}$). Powder-horn.

Deer were generally hunted with bow and arrows. The hunting-dog was of great assistance in the pursuit of the deer. The dogs of the Thompson Indians resembled in appearance the coyote. Through interbreeding with the dogs introduced by the whites, they have become totally extinct. The numerous dogs found among the tribe nowadays are mongrel hounds and curs of every description.

The native dogs were rather poor watch-dogs, but good hunters. The best ones for deer-hunting were valued highly, and were taken great care of. For several days before starting to hunt with them, they were tied up, and fed sparingly on good food. Some Indians went so far as to purge them with medicine, and sweat-bathe them.

The hunter started out before daybreak with his dog or dogs in hand. The animals were held by a halter (Fig. 227) with a toggle, which prevented the

noose from closing tightly. Some hunters carried a small quantity of sweet service-berries, which they ate when feeling exhausted. Having reached a place which the deer frequented, the hunter singled out the tracks of some large buck, let the dogs loose, and then followed himself as fast as he could run. The dogs generally ran the deer to water, very often driving him to the larger rivers; and the deer, if possible, made for some favorite crossing-place. At these places, especially in the fall of the year, Indians were always on the watch. As soon as the deer took to the water to swim across, two or three pursued him in a canoe. When overtaken, he was caught by the antlers by means of a long stick with a crook at the end. His head was pulled under water, and kept there until he was drowned. The deer was then pulled ashore, skinned, and cut up. Often the dog brought the deer to bay in some creek, keeping him there until the Indian came up and despatched him. A dog that could do this was most valuable.

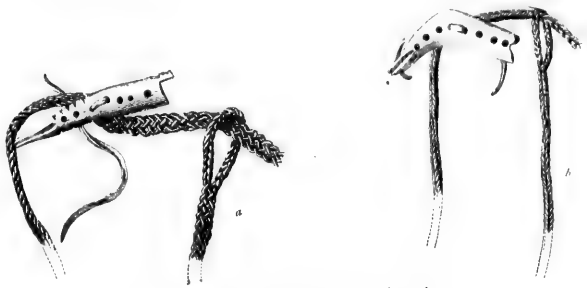


Fig. 227, *a* ($\frac{1}{4}\frac{1}{1}\frac{8}{7}$), *b* ($\frac{1}{4}\frac{1}{1}\frac{8}{8}a$). Dog-halters. $\frac{1}{3}$ nat. size.

In the fall of the year, during the rutting season, and also at a later date when the deer came down from the higher mountains to their winter grounds in the lower hills, the people of the Spences Bridge band lay in wait for game during the night at the regular swimming-places, and shot them with bow and arrows as they landed.

It is said that formerly during these seasons large numbers of deer were in the habit of swimming from the south to the north side of Thompson River, where there were favorite rutting-grounds. In the winter-time, owing to exposure to the sun's rays, there was also generally less snow on these hillsides than on the south side of the river. During the last ten years or so the deer have almost entirely stopped swimming the river, as was their wont: hence this method of hunting has become obsolete. This change of habit is probably due to the scarcity of deer in the south, and to the erection of a line of fence, which extends along the railway the entire length of Thompson River on the south. This fence has been built within the last twelve years, and the Indians say that during that time there has been a perceptible decrease in the number of deer frequenting the north side of the river in the winter-time. Hunting with dogs has also gone

completely out of use, because the old breed of dogs has become extinct, and but few of those which they now possess are of any use for deer-hunting. The law is also against the practice.

Another method of hunting, in vogue among the Spences Bridge and Nicola bands, was that of shooting deer by moonlight at their favorite salt-licks. During the hot weather of summer, deer are fond of repairing to those places at night to lick the salty ground. Within easy range of these licks the Indians dug shallow pits, and planted a few bushes in front of them as a screen. There the hunter lay until a deer appeared, when he shot it. Sometimes, if bushes or trees were at hand, they were used for concealment instead of pits. Deer were also shot in this manner at their favorite drinking-places. This method is still practised by the Indians. To hunt deer single-handed required intimate knowledge of the deer's habits and of the ground which they frequent at different seasons, ability to take advantage of cover and to get within range, and capability to track and to shoot well. Some Indians, especially single men, while hunting on the mountains, endured much hardship and exposure. Some of them would start out with cold weather in the winter-time, taking with them neither food nor other clothing than that which they wore. They lived entirely on what they shot, and used the raw deerskins for blankets. They made rough kettles of spruce-bark or deer's paunches. A hole was dug in the soft ground near the fire, into which the kettle was placed, with brush underneath. The open end was made small and stiff by means of a stick threaded through it around the edge; and the sides of the open end were sometimes fastened with bark to one or two cross-sticks which lay on the ground across the opening. Hot stones were put in to boil the food. These paunches were also sometimes used as water-pails.

A favorite method of procuring deer was by means of deer-fences. These were formerly very numerous, and their remains may still be seen in several parts of the mountains. They were in common use as late as fifteen years ago, and one of these was in regular use near Spences Bridge until about 1891.

Some of these fences were built in order to catch deer in the summer-time, but most of them were intended for capturing deer from the latter part of September to the beginning or middle of December, since they were placed in those parts of the mountains which the deer frequent at that time of the year. They were generally built in little valleys or defiles between mountains, and especially in those which were favorite places of deer crossing from one mountain to another, or at spots where large numbers of deer generally passed on their way down from the higher mountains to their winter grounds. In every case, however, the localities were well chosen.

At these places a fence was roughly constructed. It was seldom over four feet or four feet and a half in height, and consisted of poles, limbs of trees, etc., placed close enough together to hinder the deer from passing through. Sometimes these fences were from half a mile to a mile or more in length. At intervals

of every eighty or a hundred yards a gate or opening was left wide enough to allow a deer to easily pass through. In the middle of each opening a shallow hole was scooped out, and a snare made of bark string was placed in it (Fig. 228). This snare was also fastened to the small end of a long spring-pole (*a*), which was placed in position on one side of the opening. The snare rested on a number (eight or more) of small sticks (*b*), which lay over the shallow pit, and served to release the trap. The spring-pole was held down by a trigger (*c*) which was pushed through between the two sticks *d* and *e*. When the deer stepped upon the sticks *b*, they pressed down *c*, and thus released the trigger *c*. The snare was hidden under a thin covering of dry spruce-needles, which covered the lower end of the spring-pole. A piece of log was placed on the ground a sufficient distance from the snare on each side to compel the deer, in stepping over, to

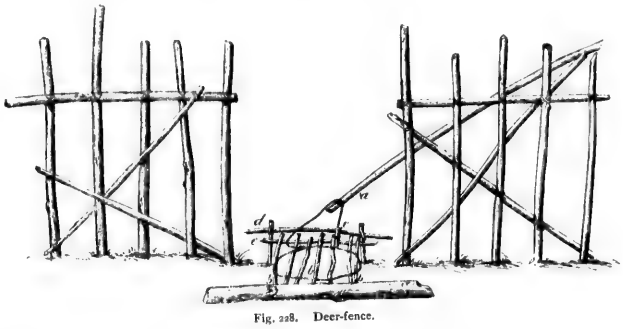


Fig. 228. Deer-fence.

place his foot in the snare. As soon as the deer did this, the pole sprang up, drawing the snare tight around his leg, and suspending him in the air, or at least lifting him off the ground. Sometimes, when a very large buck was caught, he would pull the spring-pole out of place, and go away with it attached to his leg, but he never went far before becoming entangled in the bushes. Deer-fences were not much used by the Lower Thompsons. This method of hunting was very successful if the snares were kept dry. The Lower Thompsons set nooses on deer-trails. The head of the animal or its antlers were caught in these nooses.

When two or three men hunt together, they generally start simultaneously, at a distance of a few hundred yards from each other, to walk over the prescribed ground, and meet occasionally at given points for consultation. If the party is large, the general method employed is that of driving. A leader is chosen to direct the hunt, generally one of the more experienced men, and one who knows well the ground to be hunted. In winter, one of the larger gulches may be chosen, as the deer frequent such places during cold weather. Some of the best marksmen are stationed at those places for which the deer are expected to make. The rest of the party, who are the drivers, then make a circuit to the top of the

gulch, and come down in a line in the shape of a crescent, walking about a hundred yards apart. The deer, if not shot, are driven before them, and try to make their escape up the slopes leading out from the sides of the gulch. They are then either shot down or frightened back by men stationed at these places. As they cannot get back, owing to the drivers, they are forced to go towards the bottom of the gulch, where most of them are shot by the main body of the marksmen, who are stationed there behind trees or under other cover. Sometimes a large number of deer are killed in one drive in this way. The Upper Thompsons sometimes surrounded a valley from all sides, and drove the deer towards the centre.

Generally the oldest hunter present divided the deer, which was cut into nine pieces. The forelegs were cut away from the body. The two ribs or sides were separated from the back. The brisket was cut out, and the back cut in two near the shoulders, leaving the head and neck attached to the front half. In a fat buck, besides these cuts, the fleshy and fatty part of the body between the skin and the bones was laid off in an entire piece. This was considered the best part of a fat buck, as there were no bones in it, and it contained a large part of the fat of the animal.

When the party was not very large, the drivers were necessarily a considerable distance apart, which gave the deer a better chance to escape. In this case the drivers resorted to shouting. This of course frightened the deer, and caused them to run away from the drivers. Sometimes, when there were not hunters enough, and it was desired to "drive" a certain place, women and boys were pressed into service. In some of the flatter and more open parts of the country, deer were sometimes hunted by the Indians on horseback; but most of the country is too rough for hunting in this manner.

Formerly deer were also caught in nets. These were about seven feet high and from fifteen to two hundred yards long. This method of hunting was practised by the Spences Bridge and Nicola bands, but to a still greater extent among the Okanagon. The nets used were generally made of the bark of *Apocynum cannabinum* L. They had large meshes, and were set at evening in open patches, between clumps of bushes, forming a corral open at one side. The nets were tied to the bushes, shutting off the open space between them. They were often set across deer-trails. Generally early in the morning there were some deer in the corral unable to find their way out. Then the entrance was guarded, and men went in to shoot the deer or drive them into the nets, in which they were entangled. Deer were also driven into the corral by men, women, and children, who formed a large half-circle, and gradually drove towards the entrance of the net.

Large hunting-parties would sometimes kill elk by driving them over cliffs which border plateaus in some places. Deer and elk were also killed in winter, when there was very deep snow in the mountains, by being run down by hunters on snowshoes, who shot or clubbed them when near enough. Dogs also soon ran them down when the snow was deep and had a thick crust.

At the present day the men of the Upper Thompsons hunt a good deal. Even those engaged in farming and other work often make short hunting-trips, especially in winter-time, when, as a rule, there is not much other work to be done.

Hares, squirrels, and grouse of several varieties, were either snared in their haunts or shot with arrows, as described above (Fig. 222, *g*). A trap for small game is shown in Fig. 229. The snare, like all others, is made of twine of *Apocynum cannabinum* L. The sides of the loop rest in notches cut in the sides of the trap-stick. These snares were set on the animal's run. The spring-pole is generally from five to six feet long.

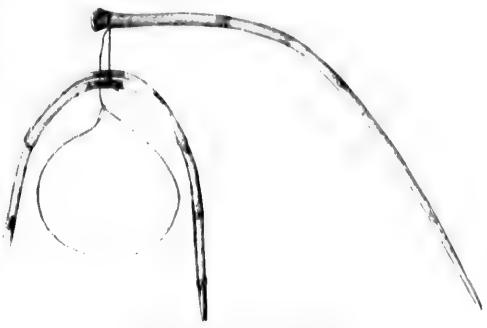
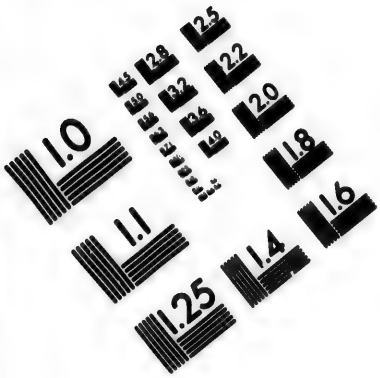
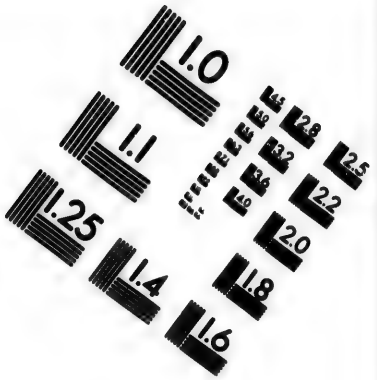


Fig. 229 (1/17). Snare for Small Game.

Bears were generally hunted with bow and arrow, but sometimes with dogs. They were also trapped by means of dead falls. Mountain-goat and big-horn sheep were hunted with bow and arrows. Beaver were also occasionally hunted with dogs. They were killed with a spear with a bone point. Coyotes and foxes were often caught by digging or smoking them out of their holes. To kill black bear or cougar was considered no great feat; but the hunter who had killed, single-handed, grisly and especially silver-tip bear, was highly respected for his courage; and for this reason many young men hunted the grisly. Many stories are related of desperate encounters with this animal. The introduction of the repeating-rifle has minimized to a great extent the dangers of such encounters. The Indians claim that the grislies were much less fierce in some parts of the country than in others. Stories are related of an Indian who lived a couple of generations ago, and hunted the grisly with weapons peculiar to himself. One of these was a bone, which he held by the middle with his hand. It was sharpened to a point at both ends. His other weapon was a stone club. When the grisly opened its mouth and stood up to fight him, the Indian shoved the hand holding the bone (with the points up and down) into the animal's mouth. When the beast closed its mouth, the sharp points pierced it, causing it great pain; then, while the bear was trying with its paws to take the obstruction out of its mouth, the Indian clubbed it. Excepting some of the older men, very few of the Indians now trap or snare game or fur-bearing animals. The young men prefer hunting to trapping.

Fishing. — In the larger rivers, where the current is generally rapid, salmon and other fish are caught by means of the bag-net (Fig. 230). The net is





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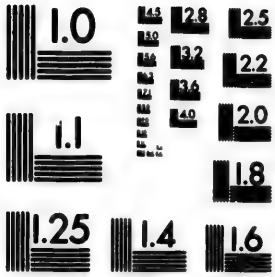

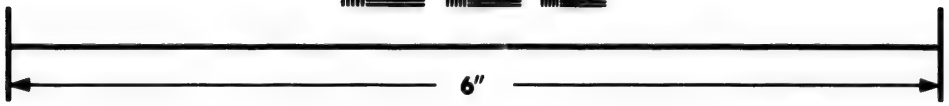

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made of bark twine woven in large meshes. The size of the mouth is about equal to the space enclosed by a man's extended arms with the middle fingers touching each other. This bag is fastened on a hoop, generally of fir or cedar, which has a long, straight handle of the same material. Around the hoop there are small horn rings, to which the bag is attached. In nets used for the capture of small fish the meshes of the net are fastened to the hoop. A string, to which a small piece of stick is fastened at one end, for a handle, is attached to the bag, and this is held in the hand of the fisherman while manipulating the net. When he is sure of a capture, he lets go the piece of stick, when the weight of the fish causes the horn rings to come together, and thus close the mouth of the net. The fisherman then draws the net ashore, pulls the stick, thereby opening the bag, and throws the fish out. It is then put into a rather large circular hole made by scraping away bowlders, which are piled up around the sides, leaving a clear space of pebbles, sand, or gravel in the centre. The bowlders around the edges form a wall a foot or two high. Near this hole is kept a small stick to be put into the fish's mouth and gills, and to break its neck by pressing the head backward, as well as a short club of wood or stone for striking the fish on the head and killing it when first taken out of the water.

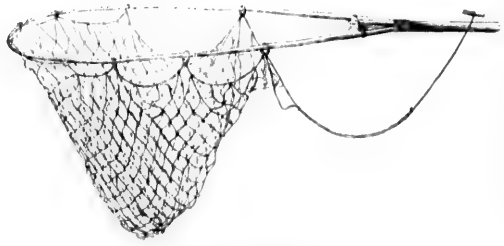

Fig. 230 ($\frac{1}{10}$). Bag-net.

Drag-nets are occasionally used in winter, spring, and early summer, especially in lakes and in the pools of rivers. They are generally about twenty fathoms long, and their meshes are of about the same size as those of the dip-nets, or slightly smaller. Some of them are set by being fastened to stakes at each end, or have sticks for buoys, and stone sinkers at the bottom. They are left in the water all night, and hauled into a canoe in the morning.

Platforms reaching a few feet out from the edge of the river are erected for the fisherman to sit on while dipping his net into the stream, which he does at short intervals, drawing it down with the current. These platforms are built at those spots where the fish "hug the shore" in their attempt to get up a rapid stretch of water. About three yards or so upstream, above the platform, a few stakes about half a foot apart, and reaching a few feet above the surface of the water, are driven into the river-bottom. Large flat bowlders held in both hands were used as pile-drivers. The stakes are tied near their tops with withes to a long pole which reaches to the shore and acts as a brace. This breakwater is used for the purpose of making the water rough and foamy, to better hide the net when dipped. Some fishermen drive stakes into the river-bottom not far from shore,

to which they moor their canoes, and then dip for salmon with the bag-net. No platform is then needed. Hauls made this way are not as heavy as those from platforms. On Thompson River, which has clear water, this kind of fishing is generally done at night; but on Fraser River, where the water is very muddy, fishing is carried on in the daytime. The lower course of Fraser River is particularly well adapted to this method of fishing. The waters are exceedingly rapid, compelling the fish to keep close to the banks. At the same time the salmon are in good condition, having left the sea shortly before reaching the Fraser Cañon. Numerous low points of rock jut out into the river, forming admirable stations for the fishermen. Under these circumstances the Lower Thompsons catch plenty of salmon, even in years when there is a comparative scarcity of fish; therefore they confine themselves to curing the choicest fish only. The king salmon is considered best. From it much oil is obtained.

The handles of bag-nets in use in the Fraser Cañon are frequently very long, to facilitate their use from points some height above the water. As suitable rocks are plentiful, fishing-platforms like those erected by the Upper Thompsons are used in but few places.

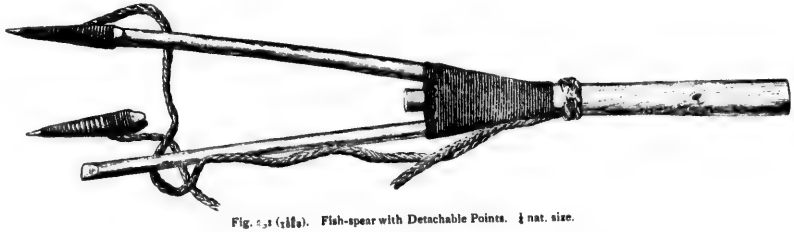

Fig. 231 (11/16). Fish-spear with Detachable Points. ½ nat. size.

Another favorite method of fishing is by spearing from the shore while the salmon are running. The spear (Fig. 231), which has a handle fifteen feet or more in length, consists of two long prongs, each of which has a barb pointing inward fastened at the end. The spear-head is attached loosely with a line to the handle. When a fish is struck, the barbed points become detached from the spear-head. The fish, with the detached barbed points in its body, is then hauled ashore by means of the line. It is said that in some of these spears the whole foreshaft is detachable. A spear consisting of a head with one long barbed point is also used. Some of these are detachable, others not. The spear is thrust right through the body of the fish, and is used with a very long handle, for spearing fish off rocks or a considerable distance from shore. In the stiller reaches of water, fish are speared from canoes at night by torchlight. The principal kind so caught is a large species of trout weighing from thirty-five to fifty pounds. Every spring, about April, the Spences Bridge band, the only Thompson Indians who spear large fish in this way, used to gather near the

mouth of Nicola River to catch these large trout. This was done from platforms on the south side of Thompson River for half a mile or more below the mouth of Nicola River, to nearly half a mile up the Nicola. Above this point they built a weir across Nicola River to stop the trout ascending, and speared them. Large numbers of men of the Nicola and Lytton bands fished here at the same time, so that there were at this season a hundred tents

Fig. 232 (4818). Three-pronged Fish-spear. ½ nat. size.

or more at Nkamtci'n and Nskaptsé'lx. For this kind of trout a spear is used the head of which consists of three prongs (Fig. 232), — two long ones with barbs, and a short one in the middle with a sharp point. The head is securely fastened to a comparatively short handle. The same kind of spear, only much smaller, is used for spearing small fish. Formerly these spears were made of firwood, and the barbs of deer-antler. Iron is now substituted for the latter. It is said that a few of the spear-heads could be detached from the handle. They are always used for striking down on the fish over the back, the barbs settling into each side, and are specially adapted for spearing from canoes.

Fishing-canoes are manned by a crew of four or at least three men, who wear masks or eye-shades (Fig. 233) as a protection from the glare of the light. One man in the stern manages the canoe so as to make it drift broadside down the current; another, in the centre, holds a torch; while a harpooneer stands on each side of him. The fish are speared from the downstream side of the canoe. Very cold weather with running ice is considered most propitious for spearing. It requires considerable skill to spear the heavy fish in this manner, and also to throw the fish out of the barbed spear-head when taken into the canoe, as the side-barbs sink deep into its flesh. The Lower Thompsons hardly ever spear fish, owing to the muddy state of the water of Fraser River, which prevents the fish from being seen.

Fig. 233 (4819). Eye-shade.

In winter, fish were speared through holes in the ice. The spearman covered his head and shoulders with a blanket or mat for shade, that he might be better able to discover the fish under water. No bait was used to attract the fish. Sometimes the fisherman cut a large hole in the ice, through which he

fished with hook and line. He used as bait fish-roe, fishes' eyes, ants' eggs, woodworms or grasshoppers, flies, and meat. He did not wear an eye-shade. Others, again, speared anything seen when walking along the edge of the ice. The hooks were made of hare, dog, and deer bone; and the lines, of Indian-hemp bark. The former have been supplanted by metal hooks, but the latter are still used. Some hooks consisted of two bone barbs tied together (Fig. 234, *a*), others were made of a shank of rosewood and a bone barb (Fig. 234, *b*). A short string was attached to the hook, and served for tying on the bait. The fish-line was generally kept wound on a reel. The Lower Thompsons hardly ever fished through holes in the ice.

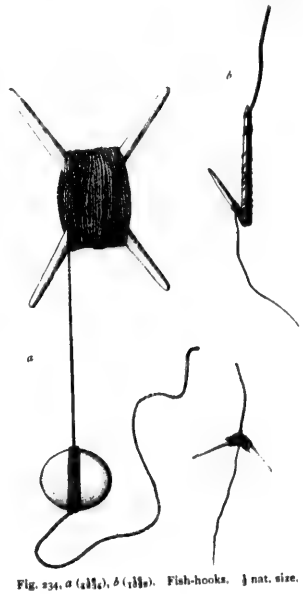

Fig. 234, *a* ($\frac{4}{5}\frac{1}{6}$), *b* ($\frac{1}{1}\frac{3}{6}$). Fish-hooks. ½ nat. size.

Sturgeon are fished on Fraser River, near Lytton, with hooks and lines, from the shore, but more generally from canoes. Large bone hooks about half an inch in diameter, with a wooden shank five or six inches in length, and a heavy bark line from seventy to a hundred yards long, are used. A stone sinker is fastened four and a half or five feet above the hook. The largest sturgeon are caught in the stretch of water from Si'ska to Lillooet. They often measure from nine to eleven feet in length. The bait used is generally the tail-end of a salmon. Sturgeon of a small size are caught by the Lower Thompsons. No sturgeon frequent the rivers and lakes of the country inhabited by the Spences Bridge and Nicola bands.

For fishing catfish, a stake is driven into the river-bottom near shore, and a rather thick, short line is fastened to it a little under water-line. Four lighter lines, two or three feet in length and about as many feet apart, are attached to the thick line; and hooks baited with fish, fry, or small trout, are fastened to them. These lines are left in the water over night, and examined each morning. Other lines, several fathoms long, are set out in the stream. Among the Lower Thompsons hook-and-line fishing is practised principally by boys during fair weather in the few creeks in which trout are plentiful. A few mountain lakes also contain trout; and people who camp near by for the purpose of hunting and digging roots, fish for them from rafts with hook and line.

Salmon-trout are also fished with lines of bark of *Apocynum cannabinum* L., made somewhat thicker than the ordinary lines, and from thirty to fifty feet or more in length. The hooks used are double or treble the size of the ordinary trout-hooks, and were formerly made of bone or wood, with horn or bone points.

A few feet above the hook a stone sinker is fastened to the line. The whole line is coiled up in the hand, and thrown out into the stream as far as possible, then gradually hauled in. The bait used is roe of salmon-trout.

Weirs and traps were also used for fishing. The former were built in shallow rivers, and intended principally for catching salmon. They were made of small poles, sticks, and limbs of bushes, set close together in the water, standing

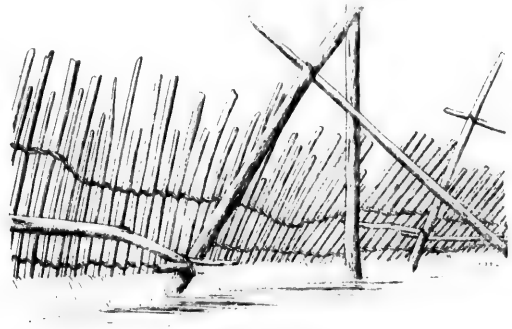

Fig. 235. Fish-weir.

upright, and stretching across the river like a fence. These were fastened together or to horizontal cross-poles, and the whole was supported and kept in position by large poles with braces set in the river (Fig. 235). The salmon ascended to this obstruction, where they were stopped and speared by hundreds. The fish were raked out with gaff-hooks. These hooks have come into use within the last twenty or thirty years. Spears were formerly used.

Traps are of two kinds. One kind is made of split pieces of pine-wood, sometimes in the form of a box, with the slats so placed that the fish can go in but cannot get out again. The other kind is cylindrical, and composed of willow switches made into a basket. There are several varieties of these. The traps are used in the spring or fall for trout, and are set in streams near the outlets of lakes, the stream on each side of the trap being dammed up to allow no other passage for the fish. Weirs and traps were hardly ever used by the Lower Thompsons.

VI.—TRAVEL AND TRANSPORTATION; TRADE.

TRAVEL AND TRANSPORTATION.—The canoes used by the Thompson Indians were mostly dug-outs made principally from cedar by the lower division, and sold by them to the other divisions of the tribe. They were seldom over twenty-five feet in length. Forty or fifty years ago, canoes were manufactured in large numbers, and were cheap and plentiful. The Spences Bridge band generally bought their canoes from the Lytton band, and they in their turn from the Lower Thompsons, although the Lytton and Upper Fraser bands manufactured many themselves, chiefly of yellow pine and cottonwood; but canoes made from these were heavier and more liable to split than those made from cedar. The pine dug-outs of the Lytton band were generally of fine workmanship, and almost if not equally as well made as those of the Lower Thompsons. The Spences Bridge and Nicola bands, and to a lesser degree the other upper divisions of the tribe, were indifferent canoe-builders, and they had very little wood in their country, at least in proximity to the rivers, suitable for that work. Bark canoes were not much used by the Lytton band, probably because the material could not be obtained in abundance in their country, and because cedar canoes were cheap and easily obtained. Bark canoes were formerly used by the Spences Bridge band, and possibly by the Nicola band and the Athapascan tribe of Nicola Valley,—by the former on the lakes, where much fishing was done. Lakes and deep mountain streams were generally crossed on canoes of this kind (Fig. 236). They have been out of use for the last thirty years or more. The Lower Thompsons used various types of dug-outs made of cedar, which are shown in Fig. 237.

Fig. 236. Bark Canoe of Lower Thompson Indians.

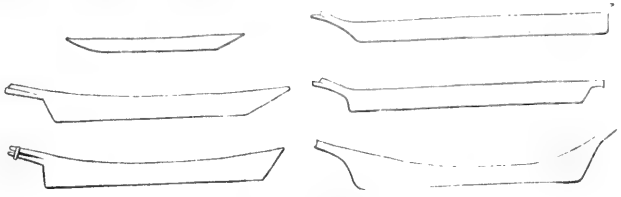

Fig. 237. Types of Dug-outs.

The prows, stern-pieces, and gunwales of these canoes were in many cases carved, and painted red, white, and black. More recently blue and yellow have also been used. Canoes were frequently ornamented with rows of elk or caribou teeth and shells along the outside of the gunwales and on the sides of the bow and stern. The Lower Thompsons ascribe no meaning to carvings on canoes other than that of decoration. They probably copied the designs from their

neighbors on the coast. The paddles used for propelling canoes were of shapes similar to those obtaining among the Coast Indians (Fig. 238), and were frequently painted different colors. Rafts made of dry logs tied together with withes were used for fishing and for crossing rivers, and are still occasionally used. The Nicola band use rafts made of bundles of rushes. At the present time canoes are expensive as well as scarce. Some of the Lytton Indians have within the last few years adopted boats of cedar or pine. These they make themselves, and occasionally manipulate them partially with sails.

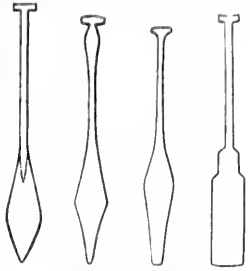

Fig. 238. Paddles.

In olden times goods were transported by land on the back by means of tump-lines (Fig. 213). Meat, baskets filled with berries and roots, and the few necessaries of a travelling family, were transported in this manner. The Upper Thompsons use tump-lines made of buckskin, while the lower division use also cedar-bark lines or those woven of mountain-goat wool. The designs on these are the same as those used on basketry (Fig. 311).

Dogs were never used for sleighing or packing purposes, as among the tribes farther north, probably because the country was too rough and mountainous, and also on account of the light snowfall in the valleys.

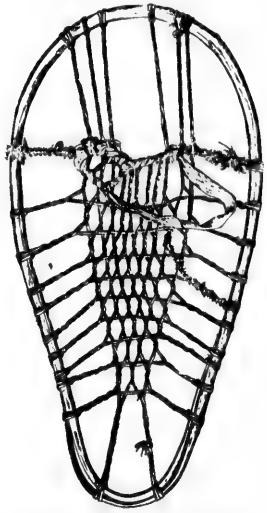

Fig. 239 ($\frac{1}{11}$). Snowshoe, "Magpie Sole" Type. $\frac{1}{4}$ nat. size.

While hunting or travelling in the mountains when the snow is deep, the Indians make use of snowshoes. Six forms are distinguished, according to the form of the netting: 1. The "owl sole," which is used by the Lower Thompsons; 2. The "magpie sole" (Fig. 239), which is used by the Lytton band, the Upper Fraser band, and to some extent by the Spences Bridge band; according to mythology, these two forms were used by the Owl and the Magpie respectively; 3. A variety of the second form, used by the same tribes; 4. The "Stuwi'xamux sole" (Figs. 240, 241), which is used by the Nicola and Spences Bridge bands and by the Okanagon; it derives its name from the Athapascan tribe of Nicola Valley, who are said to have used it; 5. The ordinary snowshoe; 6. Still another type, which is used by the Spences Bridge and Upper Fraser bands, but is obtained by trade from the Shuswap. It is from four to five feet long, generally pointed at both ends, has two cross-sticks, and is more or less firmly netted. It is best adapted for a flat, open country with loose snow. The

frames of the Lower Thompsons' snowshoes are, on the whole, rounded (Fig. 242), this form being best adapted for travel on steep mountains. Their meshes are rather wide, which is considered favorable for travel in moist snow. Those in use among the upper portion of the tribe are much longer, although generally not so long as those used by the Athapascan tribes of the northern interior. They are also much better and more closely netted. The front of the snowshoes is turned up. When bending them, the frames of the two shoes are tied together, and the points spread apart by means of

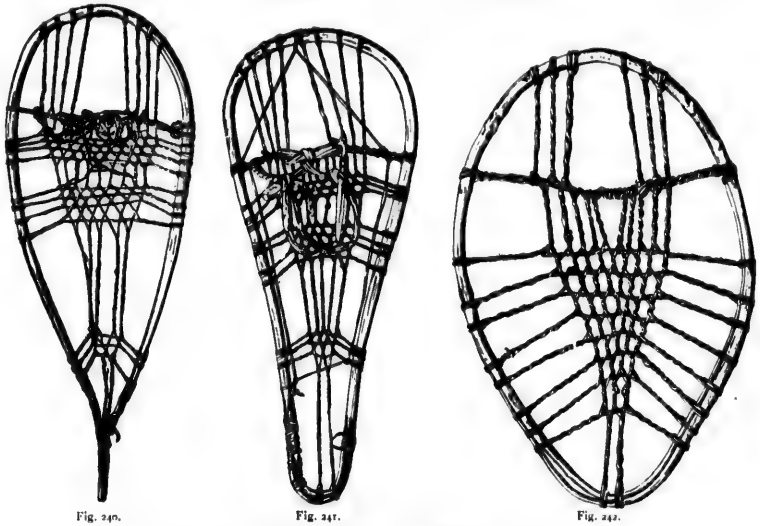

Fig. 240. Fig. 241. Fig. 242.

Figs. 240 ($\frac{1}{10}$), 241 ($\frac{1}{10}$). Snowshoes, "Stuwl'xamux Sole" Type. $\frac{1}{5}$ nat. size.
Fig. 242 ($\frac{1}{40}$). Ordinary Snowshoe. $\frac{1}{8}$ nat. size.

a short stick. In this position they are steamed until they assume the proper shape. The frame is made of one piece of mountain-maple or yew wood, and the network is of raw deer-hide cut into fine strings and slightly twisted. A temporary snowshoe is sometimes made use of. It consists of two pieces of fir-branch about three feet long, and tied together at both ends. Four or five small sticks are tied across to stretch the shoe and to support the foot (Fig. 243). A few men of the Nicola band at the present day occasionally use the long wooden snowshoe, after the Norwegian style, which they have adopted from the whites. Hunters sometimes used toboggans made of fir-branches for sliding down snow-covered hillsides.

Horses were introduced among the Upper Thompsons towards the end of the eighteenth century. In the beginning they were extensively used for food. They became common about fifty or sixty years ago. It seems that the first

horses were obtained from the Sahaptin, Shoshone, and Cayuse. Horses were introduced among the northern Shuswap about the year 1830. They reached the Carriers not before 1860.

Fig. 243 (5/12). Temporary Snowshoe. Length, 66 inches.

At present horses are used for riding and packing. Pack-saddles are generally made of poplar or birch. The articles to be placed on the horse are put into square packing-skins of scraped horse or buffalo hide, of the same kind as those used by the Indians of the Plains. The packs are strapped to each side of the pack-saddle. The saddle-girth is made of canvas or woven of horsehair. Before the arrival of the whites, riding-saddles other than those of their own make were unknown. They were made of wood, and padded with soft skins, deer-hair, or grass. Many were fringed and ornamented with porcupine-quill embroidery or with beadwork. They used cruppers made of buckskin, leather, or canvas, stuffed with horsehair or hay. The stirrups were formerly made of wood (Fig. 244). Many were carved, and the designs filled with red paint. Most of the Indians rode bareback. Instead of bridles and bits, a noose of skin or horsehair was put on the horse's nose and fastened to the lower jaw. Leather saddles and bridles with Mexican bits are now common.

Saddle-blankets were made of sagebrush-bark, willow-bark, or grass, woven like bed-mats, or of deer, bear, buffalo, and goat skins and dressed buckskin. Formerly flat-backed baskets (Fig. 146) were used as saddle-bags by the Lytton band. Nowadays such bags are made of cloth or buckskin. Many of them are fringed, and highly ornamented with embroidery (Fig. 151). Pack-ropes and halter-ropes were made of bark-fibre, grass, and horsehair. Some halter-ropes were made of a black and a yellow horsehair rope twisted together.

Fig. 244 (1/12). Stirrup. Height, 7 inches.

TRADE.—There was in early days a considerable trade between the different divisions of the tribe, and even with neighboring tribes of the interior and of the coast. The Okanagon sold to the Spences Bridge band buffalo-hides, painted skin robes, bark of *Apocynum cannabinum* L., deer-nets, skin bags, dressed moose-skin, scent, paint or red ochre, horses, bark made into twine for snares, bone or horn beads, salmon, roots, berries, and sometimes shells. The Nicola band, who had very little salmon in their territory, bartered buffalo-skin bags, buckskins, and horses, for salmon, berries, roots, and Indian-hemp bark; but some of them fished with their friends at Spences Bridge. Many of the articles traded for with the Okanagon were sold again to the Lytton band; but, besides, the Spences Bridge band sold to them buckskin of their own

Memoir of the American Museum of Natural History New York.

PUBLICATIONS OF THE JESUP NORTH PACIFIC EXPEDITION

Edited by FRANZ BOAS.

Chukchee Herdsman Throwing a Lasso.

The Jesup North Pacific Expedition was organized in the year 1897 for the purpose of investigating the tribes inhabiting the extreme northern part of Asia and the northwest coast of America, with a view to determining the relationships between the races, languages, and cultures of this area. It was hoped that the results of the investigation would contribute towards the solution of the question of the earliest relations between the races of America and Asia.

The funds for this enterprise were furnished through the liberality of Mr. Morris K. Jesup, President of the American Museum of Natural History in New York; and the investigation was in charge of Dr. Franz Boas, Professor of Anthropology at Columbia University.

The operations of the Expedition extended from the year 1897 to 1903,

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and covered the area from Columbia River northward to Bering Strait, and westward from Bering Strait to the Amur River. A number of expeditions were organized. Field-work in America was carried on by the leader of the Expedition, by Prof. ROLAND B. DIXON of Harvard University, Prof. LIVINGSTON FARRAND of Columbia University, Mr. GERARD FOWKE of St. Louis, Mr. HARLAN I. SMITH of the American Museum of Natural History, Dr. JOHN R. SWANTON of the Bureau of American Ethnology, and Mr. JAMES TEIT of Spences Bridge, B. C. The work on the Asiatic Continent was carried on by Mr. WALDEMAR BOGORAS of St. Petersburg, Mr. GERARD FOWKE of St. Louis, Mr. WALDEMAR JOCHELSON of St. Petersburg, and Dr. BERTHOLD LAUFER of Columbia University. All these gentlemen have contributed to the publications of the Expedition.

Stone Sculpture. Vancouver Island.

The results of these investigations are being published in a series of volumes, in the same form as the present prospectus. The books are amply illustrated with text-figures and heliotype plates, representing specimens collected on the various expeditions, types and views. The whole series is planned to embrace twelve volumes, ranging from 500 to 700 pages each.

House-Post. Haida Indians.

The first ten volumes are devoted to a discussion of the results of the single expeditions, and contain detailed descriptions of the tribes inhabiting the northwest coast of the American Continent, and the northeastern part of Siberia. Special attention has been paid to giving a full representation of the various aspects of the culture of all these tribes. For the solution of the special problem of the Expedition, it has seemed particularly important to collect the fullest possible data on mythology and art, which will therefore be found to be discussed in considerable detail in all the volumes. Many of these volumes contain also comparative material bearing upon the relations of the individual tribes to their neighbors. All the expeditions have collected a large amount of anthropometric material, skulls, and other somatological information.

This will be published in the eleventh volume of the series. In the twelfth volume Professor Boas will give a general summary and state the final results

Model of a Haida Canoe.

of the Expedition. The material collected has shown clearly a close affiliation between the aboriginal tribes of northwest America and of Asia.

The first and second volumes of the publications are devoted entirely to a description of American tribes, more particularly of the Salish tribes of British Columbia and of the State of Washington, and to detailed discussions of the archæology of southern British Columbia.

Stone Dish. Cowichan Bay. British Columbia.

The third volume and the tenth volume contain the linguistic results obtained by the expeditions of Professor BOAS and Dr. SWANTON, the former dealing with the Kwakiutl of northern Vancouver Island, the latter with the Haida of Queen Charlotte Islands. The results are given in the form of texts, largely of mythological character, in the native languages, with parallel translations.

The fifth volume contains also the results of these two expeditions, the first part being a detailed discussion of the social organization of the Haida Indians of Queen Charlotte Islands by Dr. SWANTON, while the second part will be devoted to a description of the ethnology of the Kwakiutl Indians of Vancouver Island by Professor BOAS.

The fourth volume is largely devoted to a description of the Amur River

tribes, the first part being a discussion of the decorative art of this area by Dr. BERTHOLD LAUFER; while the second part will contain a contribution by Dr. LEO STERNBERG on the material culture, religion, and social organization of the Gilyak and Gold, with comparative notes on the Ainu.

The sixth volume is entirely devoted to a detailed description of the Koryak by Mr. WALDEMAR JOCHELSON, to which is added a brief description of the Kamchadal by Mr. WALDEMAR BOGORAS.

In the seventh volume Mr. BOGORAS treats in a similar manner the ethnology of the Chukchee; while volume VIII is largely devoted to the mythology of this tribe, part of which is also given in the form of texts with parallel translations. The same volume will contain a brief description of the Eskimo of Siberia by Mr. BOGORAS.

In the ninth volume Mr. JOCHELSON describes in considerable detail the Yukaghir, and those Tungus tribes of Arctic Siberia that have come under the influence of the Yukaghir.

Besides these volumes, an album of twenty-eight plates of the types of British Columbia has been published.

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SOME OPINIONS ABOUT THE PUBLICATIONS.

J. R. SWANTON, Contributions to the Ethnography of the Haida. Vol. V. 1. Wieder ein grosses mit zahlreichen Tafeln und Textabbildungen versehenes Prachtwerk der ergebnisreichen Jesup-Expedition, das Beiträge zur Ethnographie der Haidaindianer auf den Königin Charlotte-Inseln an der amerikanischen Nordwestküste bringt. Während Dr. Swanton seine sprachlichen Forschungen später in den Reports des Bureau of American Ethnology zu veröffentlichen gedenkt, behandelt er im vorliegenden Werk zunächst die hochinteressante gesellschaftliche Organisation der Haida. Da er lange unter ihnen gelebt, gewährt er uns tiefe Einblicke in den ausgebildeten Schamanismus, das System der Zauberei und der Tabugebräuche, die eine ganz hervorragende Rolle spielen. Der Band schliesst mit einem Verzeichnis der Familien, Dörfer und Häuser der Haida, welche wie auch aus den Karten zu ersehen, wertvolle Ergänzungen zu den Karten der britischen Admiralität bringen. *(Globus).*

WALDEMAR JOCHELSON, The Koryak. Religion and Myths. Vol. VI. 1. Es ist dieses der sechste Band der vom amerikanischen naturwissenschaftlichen Museum in New York veranstalteten so erfolgreichen Jesup-Expedition, ein würdiges Standardwerk des russischen Verfassers, der schon zum zweiten Male zum Zwecke ethnographischer Forschung den unwirtlichen asiatischen Nordosten von Kamtschatka bis zur Beringstrasse bereiste. Das Ergebnis seiner Arbeit, um es vorweg zu nehmen, ist ein ausserordentlich wichtiges, es lautet: Die Mythologie und die Sagen der asiatischen Korjäken und der nordwestafrikanischen Indianer, wiewohl beide Völker heute durch gewaltige Zwischenräume und das Meer getrennt sind, hatten in weit zurückliegender Zeit rege und andauernde Beziehungen zueinander, und beide Völker tauschten gegenseitig ihre Ideen aus. Das ist ein für die Völkerkunde höchst belangreiches Ergebnis, welches auch durch anderweitige Forschungen der Jesup-Expedition bestätigt wird. Das grundlegende Werk umfasst gegen 400 Seiten, enthält eine grosse Anzahl Tafeln und bringt am Schlusse eine grosse Sprachenkarte, welche die Verteilung der Tungusen, Jakuten, Tschuktschen, Korjäken, Kamtschadalen, Eskimo und Russen im nordöstlichen Asien zeigt. *(Globus).*

WALDEMAR BOGORAS, The Chukchee. Material Culture. Vol. VII. 1. In diesem Werke, das den ersten von drei Teilen über die Tschuktschen bildet, liegt eine zuverlässige und allseitige Schilderung der materiellen Kultur dieses Volkes nach den modernen Anforderungen der Völkerkunde vor, während wir bisher nur Materialien dazu besassen. Mit hohen Erwartungen dürfen wir nach dieser Probe der Bearbeitung der „Religion" und der „sozialen Verhältnisse" entgegensehen, die zu erfassen ungleich schwerer ist. Bogoras hat aber bereits in dem Kapitel über die „Charakterzüge", die Spiele", von denen ein grosser Teil besonders bei religiösen Festen stattfindet, und an andern Stellen auch auf diesen Gebieten eingehendes Verständnis für die Wichtigkeit von Einzelheiten bewiesen. *(Petermann's Mitteilungen).*

BERTHOLD LAUFER, The Decorative Art of the Amur Tribes. Vol. IV. 1. This monograph, like all the memoirs of the Jesup North Pacific Expedition, consists of the presentation of entirely new material. Sumptuously illustrated with 250 drawings, it deals with the decorative art, which is practically all the art, of the Gold, Gilyak, Orochon, and other tribes of the Amur region, including the Ainu. More articles of the Gold are described than all the other tribes together. Various arts are represented — carving in relief, ornamental painting, cutting of patterns in birch-bark and paper, and especially embroidering. A great variety of decorated objects are treated of, such as eye-protectors, mittens, spears, baskets, coats, and spoons. The bulk of the book consists of a reproduction in illustrations of a large number of specimens of this art, and of an analysis in the text of the ornamental forms so shown. This analysis is carried out with great detail and much accuracy. . . . Dr. Laufer's analysis, in addition to being marked by caution and good sense, has the inestimable advantage of being founded on that of the natives.

(American Anthropologist).

HARLAN I. SMITH, Shell-Heaps of the Lower Fraser River, British Columbia. Vol. II, 4. Il est impossible de ne pas admirer le patriotisme avec lequel les Américains s'occupent des antiquités de leur pays et les sommes considérables que les riches capitalistes dépensent pour aider au progrès scientifique sous toutes ses formes. Au premier rang, je citerai M. Jesup, le président du Musée américain d'histoire naturelle de New-York et les expéditions organisées par lui dans l'extrême Nord de son pays. Des pléiades de jeunes gens distingués sont accourus à son appel. Leurs recherches, leurs fouilles faites avec soin ont été couronnées de succès et leurs récits publiés par le Musée, méritent les belles éditions qui leur sont consacrées. Parmi ces savants, je nommerai M. Harlan Smith qui vient de publier un excellent travail sur les köjkkenmöddings qui existent à l'embouchure du Fraser dans le golfe de Géorgie.

(L'Anthropologie).

manufacture, elk-skin, dried venison; also Indian-hemp bark, wild sunflower, and bitter-root, which grew in abundance only in their country. They received in exchange dried salmon caught in Fraser River, canoes, dried huckleberries, cedar-root baskets, and sometimes steatite for making pipes. The cedar-root baskets were often resold. When the Spences Bridge band bought canoes from the Lytton band, they generally hired a couple of the latter Indians to bring them up the swift waters of Thompson Cañon to their country. This was done by paddling, poling, and towing. These men were paid in buckskins.

The Lytton band traded also with the Lower Thompsons. They gave buckskins, dentalia, tobacco, big-horn sheep spoons, buffalo-skin bags, bark-twine bags, pipes, mats, dried roots (such as *Peucedanum macrocarpum* Nutt., and *Lewisia rediviva* Pursh.), berries (especially service-berries, soap-berries, and wild currants), bark for making thread and string, and red ochre, in exchange for canoes, dried salmon, smoked salmon-heads, salmon-grease, cedar-bark, wood of different varieties for making pipe-stems, siskelp-wood for making bows, skins of black-tailed deer for making moccasins, hazel-nuts, dried huckleberries, vegetable paint (white and red, the latter made of a fungus growing on hemlock-trees), woven goat-hair blankets, and baskets. Recently the Upper Thompsons also introduced horses and tomahawks. The Lower Thompsons sold to the Coast tribes dried goat's flesh, goat-skins, goat's hair, dried "kwoi'a" salmon; dried soap-berries, service-berries, and huckleberries; moss-cakes; roots of the wild lily (*Lilium Columbianum* Hanson); "skametc" roots; deer, elk, and goat fat; dressed elk and deer skins; bark twine; cedar-root baskets; and dentalia. They received in return "nxo'itlaxîn" grass, rush mats of one kind, dried dog-salmon, sturgeon-oil, canoes, and abelone shells. There was considerable trade between the Upper Thompsons and the Shuswap, who exchanged principally caribou and deer skins, and dentalium shells, for dried fish from the Spences Bridge band. These shells were said to be obtained from the Chilcotin and the Carriers, and sold again to the Upper Thompsons and Okanagon. At long intervals small parties of Okanagon came down to Boston Bar and bought dried salmon, paying for them with roots of *Peucedanum macrocarpum* Nutt., and *Lewisia rediviva* Pursh., some kinds of dried berries, and dressed buffalo and deer skin.

A noted resort for trading and fishing was at the "Fountain," near the borders of the Shuswap and Lillooet territory, where also the Lower Lillooet came. Here, on Fraser River, salmon were caught in abundance. Later on, a pack-train from the Hudson Bay Company came here once a year to buy salmon and to trade. When fish were scarce in Thompson River, the Spences Bridge and Nicola bands, Okanagon, and eastern Shuswap came here for salmon. One of the principal points for intertribal trade was Spences Bridge. Occasionally Indians of the Spences Bridge, Nicola, and Lytton bands, but principally the last, traded in the fall with the Similkameen at or near Keremeous. Later, when the Indian tribes were more friendly to one another, bands of southern Carriers came into the Shuswap country to trade for fish. A few years previous to 1858,

at two different times, these people came as far south as Thompson River to buy food, and wintered in the neighborhood of Spences Bridge. The northern Shuswap sometimes wintered near Spences Bridge; and the Okanagon wintered on the Lower Nicola, a few miles from its mouth; but the Walla Walla seldom or never wintered among the Thompson Indians.

Indian-hemp bark was put up in bundles about two feet long and two inches in diameter, tied at both ends, and six of these bundles constituted a "package." Dried salmon were generally sold by the "stick," each stick numbering one hundred fish. Buffalo-skins were sold tanned with the hair on, and without the neck or shoulder. Some of them were cut in halves. Some buffalo-robes were painted when bought. Wild-sunflower root, as well as bitter-root, was sold largely to the Lower Thompsons, in whose country it did not grow. Both were of about equal value. Fern and other roots eaten by the Lower Thompsons were not bought by the Upper Thompsons, who did not care to eat them. Goat-hair blankets made by the Lower Thompsons seldom or never went farther east than the Lytton band. The Spences Bridge band did not like them, as they made their skins itch, and they thought they did not look as well as the skin robes and clothes in which they themselves dressed.

After the Hudson Bay Company and the Northwest Company established forts in different parts of the country, articles obtained from the whites by the Indians belonging to the neighborhood of these places were often resold to those Indians who lived at a greater distance from the trading-posts. At that time there were no trading-posts in the country of the Lower Thompsons. I believe the Northwest Company commenced to trade at Fort Kamloops about the year 1810, and were superseded by the Hudson Bay Company in 1821. Kamloops, although in Shuswap territory, was the post to which the Upper Thompson Indians carried their furs. Sometimes Hudson Bay Company employees would come as far down as Spences Bridge, trading tobacco, ribbons, etc., for furs and dried salmon. In later years, the Lower Thompsons did most of their trading with the Hudson Bay Company post at Yale, which was near the borders of their country. At the present day the whites have many stores in the Thompson country, where, at a moderate price, the Indians can obtain almost anything they desire. Many of the older Indians, however, claim that the clothing now sold to them lasts no time, and that they would willingly pay double the money, if they could obtain the same quality as was formerly sold to them by the Hudson Bay Company.

I give below the principal commodities of trade, with lists of articles for any one of which they may be exchanged.

For ½ stick dried salmon:
- 1 woven bag.
- 1 red or yellow stone pipe (catlinite stone).
- 1 tomahawk.
- 1 hatchet.
- 1 pipe.

For 1 stick dried salmon:
- 1 painted buffalo-skin bag trimmed with fringe.
- 1 fathom Hudson Bay red cloth.
- 1 fathom Hudson Bay tobacco.

For 2 sticks dried salmon :
1 tanned buffalo-skin with hair on and with neck or shoulder.
1 dressed moose-skin.

For 3 sticks dried salmon :
1 tanned buffalo-robe without hair.
1 large dressed buckskin.

For 4 to 5 sticks dried salmon :
1 dressed elk-skin.

For 6 sticks dried salmon :
1 second-hand flintlock gun.
1 two-year-old horse.

For 5 dried salmon :
3 sticks of perfume (each 4 to 6 inches long).

For 1 large dressed buckskin :
1 medium-sized buckskin and ½ a doeskin.
1 tanned buffalo-robe without hair.
1 second-hand buckskin shirt (man's or woman's).
1½ to 2 fathoms circular bone or antler beads threaded on bark strings.
2 fathoms and ½ an arm's length bone or horn beads threaded alternately with dentalia and large blue glass beads.
2 fathoms dentalia.
3 to 3½ fathoms dentalia threaded on string.
5 packages Indian-hemp bark.
10 cakes service-berries or soap-berries.
10 bundles bitter-root.
1 cedar-root basket, largest size.
2 salmon-skins full of salmon-oil.
4 bags salmon-oil.
3 sticks salmon.
1 Hudson Bay tomahawk.
1 Hudson Bay axe.
1 copper kettle.
1 old musket.
1 steel trap.
1 canoe.

For 1 medium-sized buckskin :
1 pair second-hand long buckskin leggings.
1 fully rigged new dip-net.
1 large spear with very long handle.

For 1 dressed doeskin :
12 packages Indian-hemp bark.
1 pair cloth leggings with fringe ornamented with ribbons.
1 second-hand Hudson Bay coat or shirt.

For 1 good black-fox skin :
1 Hudson Bay blanket and 1 Hudson Bay coat with hood.
1 horse.

For 1 dressed moose-skin :
1 dressed buffalo-skin.
2 sticks dried salmon.

For 1 dressed elk-skin :
4 to 5 sticks dried salmon.

For 2 large dressed elk-skins :
1 flintlock gun (nearly new).

For 1 large cedar-root basket :
1 medium-sized buckskin and half of a doeskin.
1 large dressed buckskin.

For 1 medium-sized basket :
2 bark-twine sacks.
2 mats.

For 1 small basket :
Enough thick buckskin to make a pair of moccasins.

For 1 canoe :
3 to 3½ fathoms dentalia threaded on string.
1 Hudson Bay tomahawk
1 large dressed buckskin.
5 packages Indian-hemp bark.
1 cedar-root basket, largest size.
2 salmon-skins full of salmon-oil.
3 sticks salmon.
1 copper kettle.
1 old musket.
1 steel trap.

For 12 packages Indian-hemp bark :
1 pair cloth leggings with fringe ornamented with ribbons.
1 second-hand Hudson Bay coat or shirt.
1 dressed doeskin.

For 5 packages Indian-hemp bark :
3 to 3½ fathoms dentalia threaded on string.
1 largest size cedar-root basket.
2 salmon-skins full of salmon-oil.
1 large dressed buckskin.
1 Hudson Bay tomahawk.
3 sticks salmon.
1 copper kettle.
1 old musket.
1 steel trap.
1 canoe.

For 1 slave :
1 large net for catching salmon.

For 1 good slave :
10 fathoms dentalia, 2 dressed buckskins, and 1 dressed elk-skin.

For 1 slave of less value :
From 5 double fathoms dentalia to 5 double fathoms dentalia and 1 canoe.

For 2 pairs long buckskin leggings :
  4 tail-feathers of the golden eagle.
For 1 pair second-hand long buckskin leggings :
  1 fully rigged dip-net for catching salmon.
  1 large spear with very long handle.
  1 medium-sized dressed buckskin.
For 1 pair cloth leggings with fringe ornamented with ribbons :
  1 second-hand Hudson Bay coat or shirt.
  12 packages Indian-hemp bark.
  1 dressed doeskin.
For 1 mare :
  2 stallions.
For 1 horse :
  1 Hudson Bay blanket and 1 Hudson Bay coat with hood.
  1 good black-fox skin.
For 1 two-year-old horse :
  1 second-hand flintlock gun.
  6 sticks dried salmon.
For 1 one-year-old colt :
  2 to 3 tanned buckskins.
For 1 second-hand Hudson Bay coat or shirt :
  1 pair cloth leggings with fringe ornamented with ribbons.
  12 packages Indian-hemp bark.
  1 dressed doeskin.
For 1 fathom Hudson Bay red cloth :
  1 painted buffalo-skin bag with fringe.
  1 stick dried salmon.
For 1 fathom Hudson Bay tobacco :
  1 painted buffalo-skin bag with fringe.
  1 stick dried salmon.
For 1 Hudson Bay tomahawk :
  5 packages Indian-hemp bark.
  1 cedar-root basket, largest size.
  1 large dressed buckskin.
  2 fathoms dentalia.
  3 sticks salmon.
  1 copper kettle.
  1 steel trap.
  1 canoe.
For 1 Hudson Bay blanket and 1 Hudson Bay coat with hood :
  1 good black-fox skin.
  1 horse.
For 1 large net for catching deer :
  1 slave.

VII.—WARFARE.

The weapons of the Thompson Indians were bow and arrow, spear, knife, war-club, and tomahawk. For defence, shields and armors were used. Bows and arrows have already been described (pp. 239–243). Some warriors named their arrows after fierce animals or birds, whose pictures they painted on the shafts. They also poisoned their arrows with the juice of a small yellow flower (*Ranunculus* sp.), or with rattlesnake poison. The common kind of spear was from three to four or even six feet in length. Short spears were preferred in wooded parts of the country. The spear-heads were similar in shape and material to the arrow-heads, except that they were larger. Iron spear-heads, and knives attached to shafts, became common in later days. The base of the spear-points was often ornamented with hawk-feathers or hair. Fig. 245 represents a short spear with stone point. It is painted red and white with the design of a skeleton. The white spots on the blade represent the orbits; the middle line, the nose of the skull; the red and white rings and the shaft, the ribs. Large knives, often made by the Indians themselves from steel traps, hoop iron, files, etc., with handles of antler, were used. The handles often had spikes for striking the enemy. Fig. 246 shows a common style of war-knife. The blade is made out of a file; the handle, out of a gun-barrel; the guard and ring, of brass welded with lead. The Lower Thompsons used a double-edged war-knife with a simple handle. Formerly double-pointed bone daggers were used, with a hand-grip in the middle. These were unknown to the Lower Thompsons. A kind of war-club, consisting of a round stone enclosed firmly in thick hide, and fastened to a handle which was attached to the hand and wrist by a thong, was swung around for striking the enemy on the head (Fig. 247). Another kind differed only in having the stone loose in the skin (Fig. 248). Sometimes balls of wood were used in place of stone.

Fig. 245 ($\frac{1}{12}$). Short Spear with Stone Point. $\frac{1}{8}$ nat. size.

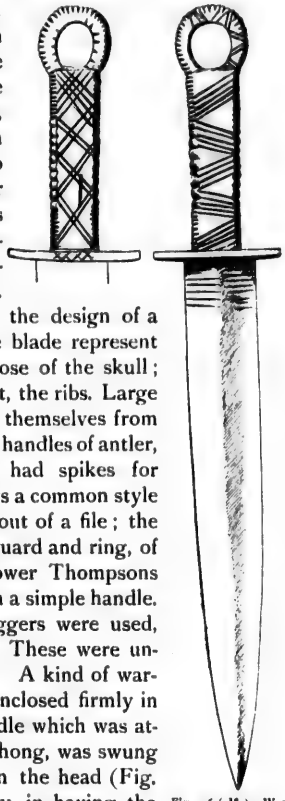


Fig. 246 ($\frac{1}{12}$). War-knife. Length, 17 inches.

Another weapon was made of a polished greenish stone. Its blade, sharpened on each edge, was from three inches to three inches and a half wide, terminating at one end in a long point for stabbing. The other end was small, and finished with a knob for grasping in the hand. The whole weapon was about two feet long. It was scarce, and highly prized by the Indians. It was evidently similar to the stone daggers found by Harlan I. Smith in the shell-heap of Eburne on the delta of Fraser River (Fig. 249). Shorter stone clubs of this kind, of

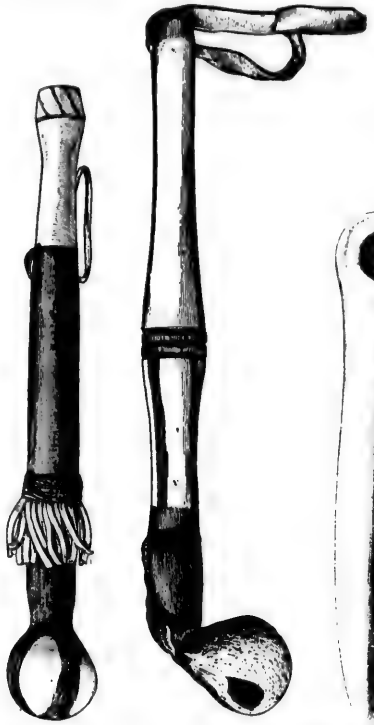


Fig. 247.
Figs. 247 ($\frac{1}{13}$), 248 ($\frac{1}{18}$). War-clubs. $\frac{1}{4}$ nat. size.

Fig. 249 ($\frac{1}{22}$). Stone Dagger. Length, 13 in.

Fig. 250, *a* ($\frac{1}{11}$), *b* ($\frac{1}{13}$). Short Stone Clubs. $\frac{1}{4}$ nat. size.

square cross-section, were often concealed about the person, and used in sudden attacks (Fig. 250). A similar instrument was made of elk-antler, bone, or wood. The one represented in Fig. 251 is made of birch-wood. The groups of cross-lines represent ribs. To this class of weapons belongs the copper club found at Spuzzum (Part III, Fig. 82). Still another kind had a broad, thin head ending in a spike in front. Into a wooden handle a foot and a half in length, stone heads, often axe or tomahawk shaped (Fig. 252), or V (Fig. 299) or spike shaped, were fastened with thongs. Some of these had back spikes. Sometimes horn or bone was substituted for stone. Tomahawks were not used by the

Lower Thompsons. Pipe tomahawks, and other steel or iron tomahawks and hatchets of different shapes, were used in recent times, being procured from the Hudson Bay Company and the Okanagon.

A coat of mail was sometimes made in the form of a cuirass. It consisted of four boards an inch and a half thick, two for the front and two for the back, which reached from the collar-bone to the hip-bone. These boards were laced together with buckskin, and the whole covered with thick elk-hide. A vest of armor was made of narrow strips of wood from half an inch to an inch in thickness (Fig. 253) or of rods (Fig. 254), and went entirely around the body. The strips of wood were placed vertically, and laced together with bark strings. This vest reached from the collar-bone to the hip-bone, and was held over the shoulders by means of thongs. Such vests of armor were generally covered with one or two thicknesses of elk-skin, with a cut fringe around the bottom, and painted with animal and geometrical designs, according to the dreams of the owner. Some of them were also ornamented with feathers attached to the bottom or shoulders. Another kind of armor was in the form of a tunic of elk-hide, that reached about halfway to the knee. The sleeves came to the elbows. Before being used, it was soaked in water, and was then said to be perfectly arrow-proof. It must then have also been of enormous weight.

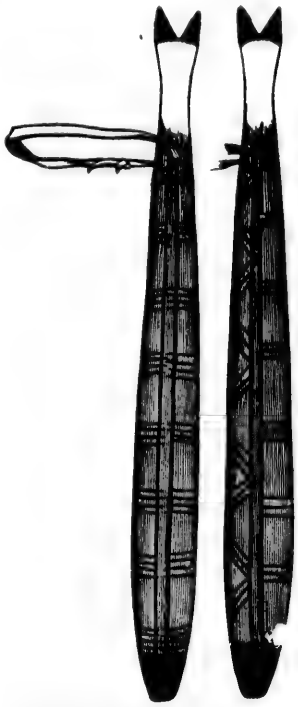


Fig. 251 (11⅞). Birch-wood Club. ½ nat. size.

Fig. 252 (11⅞). Tomahawk. ½ nat. size.

Shields were made of wood, and covered with the hide of some large animal, such as the elk, buffalo, or bear; or they consisted of two or three thicknesses of hide only. They were small, circular, and flat in shape, being probably not over two feet in diameter, ornamented with elk-teeth, hair, and feathers, generally the last-named. The large copper kettles which the Indians bought from the Hudson Bay Company were beaten out, polished, and made into small circular

shields. Another kind of shield consisted of a large, almost square piece of stiff elk-hide, sometimes double, long enough to cover most of the body, being from four to five feet in length, and three or four feet in width. It was fastened around the neck or shoulder with a thong, and two loops were attached for the thumbs of both hands, by which means it was shifted around to protect any part of the body (Fig. 255). The decoration of the shield figured here represents two suns. Shields were not used by the Lower Thompsons.

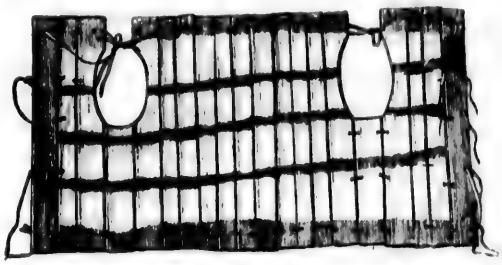


Fig. 253 (cat. no. 11827). Armor.

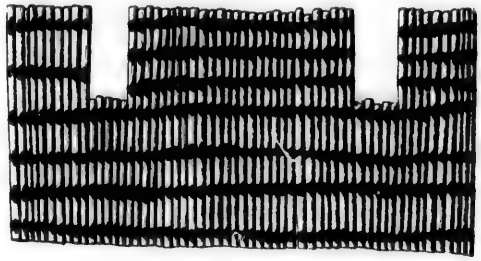


Fig. 254 (cat. no. 11827). Armor.

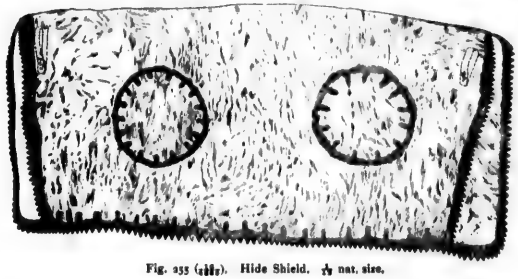


Fig. 255 (cat. no. 11827). Hide Shield. $\frac{1}{10}$ nat. size.

All the aboriginal weapons here mentioned have long been out of use, excepting, perhaps, the bow and arrow, rough specimens of which are sometimes used by the boys as toys. The carrying of weapons, except while hunting, is abandoned; although some old men still wear a sheath-knife, which they use when eating, and for many other purposes.

No stockades seem to have been used by the Thompson Indians, but fortresses or fortified houses were at one time in use in a few places. These were small, and made of logs laid lengthwise on the ground, one above another, somewhat as in a log-cabin. The roof was also of logs laid close together. Loopholes were left in some places between the logs. The whole structure, or at least the greater part of it, was covered with brush and earth. They were built generally

not far from the main rivers, and had two or more long entrances, which consisted of trenches roofed with sticks and brush, and thickly covered over with earth. These passages were low, and were blocked at the mouth by large stones. Food and water were kept on hand inside. These fortresses were said to be impregnable, as they could not be broken into successfully, and they could not be set on fire from the outside. Siege was never resorted to. No war-parties were strong enough to maintain a siege in an enemy's country; besides, they carried no food with them. The fortresses of the Lillooet were quite different in construction, and were sometimes taken by storm or set on fire with arrows to which lighted cedar-bark was attached.

Before the arrival of the fur-traders, the Thompson Indians often engaged in war-expeditions. Up to 1858, and even later, regular tribal wars, in which one whole tribe was arrayed against another, were very rare. Most of their warfare was for the sake of plunder, adventure, or revenge. War-parties numbered from five or six individuals to companies of several hundred. A man who refused to join in these war-expeditions lost the respect of his fellows. Though many of the chiefs favored peace rather than war, yet there was seldom much difficulty in obtaining men for these expeditions, many joining for the sake of the spoils, others merely from love of adventure or to obtain distinction.

Many are the stories told of the exploits of these war-parties, some of which make conspicuous their endurance, courage, and prowess; but these tales oftener recount the most revolting cruelty and the basest treachery. The object of these parties was to surprise their enemy by a stealthy attack or sudden onslaught. Ambuscades were also frequent. It was considered a very brave deed to take a stockade or fortified house by storm, but this was not often done.

The war-party was under the command of a war-chief. Young men of little experience were always kept in the middle of the party. The best men always led. A number of scouts were sent ahead, and watched the camp at night. Large parties employed four scouts. The warriors communicated by signals, such as imitations of cries of birds or other animals, and by sign language. Notices were left for distant members of the party by means of sticks placed in peculiar positions, etc. The war-party took little food along. They ate sparingly. The food was distributed by the chief, who passed it around the circle of warriors in a direction opposite to that of the sun's course. They also lighted as few and as small fires as possible, preferring for this purpose yellow-pine bark, called the "enemy's firewood," because its fire goes out quickly, and it is difficult to tell how long the fire has been made.

The men of a war-party wore little clothing, so as to have the greatest freedom for action. Many went naked above the waist, while others covered most of their body with armor. Before engaging in a hand-to-hand contest, the bow and quiver were often thrown aside. During the march, and particularly before an attack, the warriors put on their war-paint, and dressed their hair in the style peculiar to the warrior (see p. 226). They painted the face, and often all the

body above the waist, in red, or in red and black. These colors were put on in narrow red stripes a little distance apart, sometimes alternating with black; or sometimes one side of the face was painted black and the other red, or the upper part of the face red and the lower part black, or *vice versa*. It is difficult to state definitely whether other colors than red and black were used as war-paint, though some assert that yellow and white were occasionally employed. Some painted patterns on face and body according to what they saw or were told in their dreams. Other war-parties were all painted in one way, so that in an encounter there should be no mistaking one another for an enemy.

Some warriors fasted the day before an imminent attack. In a hand-to-hand struggle, such as the entering and taking of a fortified house, the front men used short spears; the men behind, tomahawks, clubs, and long knives; while the men behind these used bows and arrows.

A man who ran away when about to enter battle, or while a fight was going on, was frequently shot by his companions for his cowardice. The war-chief generally divided the booty and slaves; the bravest warriors, or those who had distinguished themselves, being given the best shares or their choice of everything. Sometimes little or no order was observed, and every one took what he wanted. Frequently they fought among themselves over the division of the spoils. Sometimes a warrior who did not kill an enemy was not allowed any of the booty.

Scalping or beheading was not much practised by the Thompson Indians, although they occasionally resorted to both, and would bring home for display the head of some distinguished enemy slain, after which it was thrown into the river. Some warriors never took a scalp; others scalped every male enemy that they killed. They ornamented their weapons, and sometimes their clothes, with locks of hair from the enemy's scalp, from the longest of which they made belts and braids, with the addition sometimes of eagle-feathers. When going to battle, they often wore the dried scalps fastened to their hair, or a scalp attached to each of their "horns." This showed the enemy that the man was an old warrior. Some men took only those scalps which had very long fine hair, — both of men and of women, — which was used for ornamental purposes.

The tribes with which the Thompson Indians made war were those of the Fraser River delta, the Lillooet, and the Shuswap. The Lower Thompsons, being the nearest to the Coast tribes, were the only division of the tribe that waged war on those people, who, it is said, hardly ever made any reprisals, or ventured into the territory of the Thompsons. The Upper Thompsons waged war with the Lillooet, especially with the Lower Lillooet. These latter were the common prey of the neighboring interior tribes. The Lower Lillooet were formerly numerous. They had large stores of fish and other goods; but they were indifferent warriors, and their weapons were less skilfully made than those of the tribes east of the Coast Range. Their arrow-heads especially were large and clumsy. Like the Coast tribes, they scarcely ever made reprisals, and,

though separated by only one narrow range of mountains from the Upper Fraser band, still never ventured into their country. Instances are on record, however, of their crossing over, and attacking the Lower Thompsons.

The Shuswap were more warlike, and avenged every invasion of the Thompson bands. Judging by the Shuswap war-stories, they made more expeditions against the Thompsons than the latter made against them; but they were often the victims of the treachery of the Thompsons. The Shuswap were on good terms with the Spences Bridge band, though the northern Shuswap were sometimes at variance with them; and war-parties from Spences Bridge penetrated far up North Thompson River and to the neighborhood of Soda Creek. A party from Lytton penetrated even into the Chilcotin country, but, finding no one, on their return they attacked the Lillooet. At one time a party of Lower Okanagon from the American side, south of the Columbia River, lay concealed for two days in order to attack a band of Spences Bridge Indians; but so watchful were the latter, that the Okanagon returned without striking a blow. At another time, a tribe southeast of the farthest Okanagon penetrated to Nicola River, and abducted two women of the Athapascan tribe of that valley.

The Thompson Indians had little contact with the Athapascan Indians of the north until later days, and then for trading purposes only, though about a hundred years ago a war-party supposed to be Chilcotin penetrated into the territory of the Shuswap, and went as far south as the north side of Thompson River, near Spences Bridge. Here they were discovered, and chased by a party of Thompson Indians back into the Shuswap country, where they were almost exterminated. Peace was sometimes made between the Upper Thompsons and Shuswap by the giving of the daughter of some noted warrior or war-chief of the one tribe to the son of a war-chief of the other. The intercession of an orator or chief who favored peace would at times avert war, and fighting would give way to feasting.

The slaves taken in war by the Lower Thompsons were Indians from Lower Fraser River, while those taken by the upper division of the tribe were mostly Lower Lillooet. The Shuswap and Upper Thompsons seldom captured slaves from each other; but, when this did happen, they were taken back by force of arms, purchased by their friends, or, after some years, allowed to escape. Formerly there were many Lillooet slaves among the upper divisions of the tribe; but most of them were purchased by the chief Cixpe'nLem, or his father, about 1850, and taken back to their country. Most of those taken in war and enslaved were young women, and sometimes boys and girls. A warrior who took many slaves sold most of them when he reached home.

In former times the Lytton, Spences Bridge, and Nicola bands were considered the most warlike divisions of the tribe, while the Upper Fraser band and the Lower Thompsons were looked upon as less warlike and less skilled, and were to some degree looked down upon by the former groups. The Lower Lillooet and the Coast tribes were also considered very unwarlike and, even yet

are looked down upon to some extent, because of their ignorance of horses and of hunting. A good horseman or a good hunter is the ideal of the Upper Thompson Indians. The Upper Thompsons considered the Shuswap their equals, and those of Upper Fraser River as the most warlike. The Chilcotin and Carriers were considered inferior warriors; while the Okanagon, especially the division of them called Tcutxwaut'ó'e, were looked upon as the most warlike and important people of whom they had any knowledge.

The Thompson Indians fought among themselves as well as against other tribes, as evidenced by blood feuds between different families. The most trivial quarrels and insults often ended in bloodshed. No man went unarmed, and he was always ready to shoot, or guard against being shot. Scouts were on the watch at night to guard against any surprise by an enemy, and even at the cry of some bird or animal, fearing it to be an enemy's signal, would at once shout out whoops of defiance, to put their friends on the alert, and to warn the enemy that they were anticipated. In some places the fires were put out at sunset, and the people retired to fortified camps or houses for safety. It is said that even when eating their meals many men laid their weapons across their knees to be ready for instant use. Knives were carried slung over the shoulder, or placed in the legging, in the sash, or in the sleeve. Small-sized bows and arrows were sometimes concealed under the shirt, to enable a man to shoot another when least expected. After guns came into use among them, some men, it is said, cut the barrels off quite short, that they might be hidden, like the small bows and arrows. No person's life was perfectly safe in those days; and a man who had killed another was in especial danger and needed to be on the alert. Although tribal warfare ceased before 1858, murders and blood feuds continued for some years afterward.

The Lower Thompsons claim that they had very few real trained warriors among them, and considered themselves, as a whole, much inferior in warfare to the Lytton band. They claim to have been on good terms with all the surrounding tribes, and never sent out any war-parties. Their relations with the Coast tribes and Lillooet were on the whole very amicable; and these tribes never attacked them, and were seldom attacked by them. The upper bands of the Lower Thompsons were different, however, for they occasionally sent war-expeditions against the Lower Lillooet, and frequently against the Coast tribes. In their raids on the latter they were often assisted by members of the Lytton band. Their enemies seldom ventured to retaliate. It is on record that the Lillooet did so twice by sending war-parties. One of these descended through the valley of Salmon River, and the other by way of Skazzi Creek. In both instances they were discovered, and beat a hasty retreat without making an attack. Once a large party set out from the coast to have revenge for a bloody raid inflicted on them by the Thompsons. They passed by Spuzzum without attacking the people there, and were hospitably entertained. On reaching a few miles above Spuzzum, they stopped, being advised by the people there that it would be

dangerous to proceed farther. Knowing the warlike and treacherous nature of the people above, and seeing the extremely rough nature of the mountains, they concluded to return, which they did without striking a blow. It seems likely that most of these wars were carried on during the last and the early part of the present century. The Lower Thompsons were on very friendly terms with the upper bands and the Okanagon, and, when their hunting-parties met members of the latter tribe in the mountains, they invariably interchanged presents. The reverse, however, was the case when they fell in with hunting-parties of Klickitat, for they always fought one another. In 1858 some of the Lower Thompsons carried on a desultory war for several months with the white miners. One engagement was fought near Boston Bar, in which the Indians had eight or nine men killed. It seems that the quarrel arose partly out of the rough manner in which some Indians had been treated by the whites, and the killing of an Indian by a white man without any apparent cause. The natives retaliated by murdering a number of whites. This affair was known as the "Fraser River War." The lower bands took no part in the trouble, and their noted chief, Kaupēllst, offered himself to the whites as a hostage for the good conduct of his people.

Some men of the upper bands were also at first hostile to the whites, and made frequent inroads upon them; but the leading chiefs and the majority of the people were friendly, appreciating the advantages of law and order, and the facilities for obtaining food and clothing. With the steady progress of civilization the tribe have become equally as law-abiding as the whites themselves, and even more hospitable.

HARLAN I. SMITH.
SAGINAW, E. S. MICHIGAN.

Women played a game of dice with beaver-teeth (Fig. 256), which were tossed down on a spread blanket or skin by the player. Each tooth was marked, on only one side, with carved lines or spots. One, called the "man," was marked with eight transverse lines, and tied around the middle with a piece of sinew. Its mate was marked with five transverse lines, each having a dot in the middle. The other two were mates, and were each marked alike with a number of triangular lines. When the dice were thrown, if all the blank sides or if all the faces came up, it counted two points for the thrower; if a triangular-marked dice came face up, and all the others face down, fourteen points; if the dotted one fell face up, and the other three face down, eight points; if the "man" turned face up, and the rest face down, four points. If the dice fell any other way than as indicated above, it counted nothing, and the opposite party took their turn to throw. If a tooth fell on its edge, it was taken up and let fall, to see on which side it would turn. This game is still played by some women, but not nearly as much as it was eight or ten years ago.

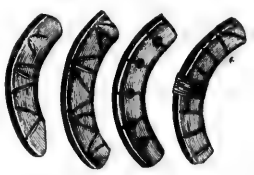


Fig. 256 (4/5). Beaver-tooth Dice. ⅘ nat. size.

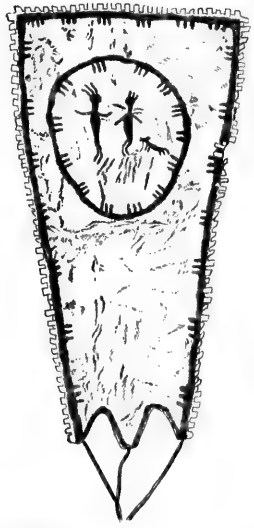


Fig. 257 (1/15). Gambling-mat. Length, 31 inches.

Another game, engaged in almost altogether by the men, was played with a number of sticks. These were from four to six inches in length, and about a quarter of an inch in diameter, made of mountain-maple wood, rounded and smoothed off. There was no definite number of sticks in a set. Some sets contained only twelve sticks, while others had as many as thirty. Most of the sticks were carved or painted, some of them with the pictures of animals or birds of which their possessor had dreamed. Each man had his own sticks, and carried them in a buckskin bag. Two of the sticks were marked with buckskin or sinew

Fig. 258 (1/17). Pointer for Stick Game, representing a Crane. ½ nat. size.

thread or with a painted ring around the middle. I do not know exactly the points which each stick won. The players kneeled opposite each other, and each spread out in front of him his gambling-mat (Fig. 257), which was made of deer-skin. Each had a bundle of dry grass. The man who played first took one of the sticks with the ring, and another one, — generally one representative of his guardian spirit, or some other which he thought lucky, — and put them on his mat so that the other player could see them. Then he took them to the near end of the mat, where his knee was, and where the other man could not see them, and rolled each stick up in dry grass until it was completely covered. Then he placed the grass-covered sticks down on the mat again. The other man then took his pointer (Fig. 258), and, after tapping each of the grass-covered sticks four times with it, moved them around with his pointer four times, following the sun's course. Then he separated one from the other by pushing it with his pointer to the edge of the mat. Then the other man took up this stick, and drawing it back, and loosening the grass around it, shoved it back into the centre of his set of sticks. Then he took up his sticks, and, after shaking them loosely in his hands near his ear, threw them down on the mat, one after another. After all had been thrown down, and only one trump or ringed stick was found among them, then it was known that the other was the one left in the grass, and therefore that the other player had left the winning stick. But if both trumps came out when the sticks were thrown down, then it was known that he had put aside the winning stick and left the other, and thus lost. Afterwards the first player had to guess his opponent's sticks in like manner. The stake was valued, according to agreement, at so many counters, and so many counters a chance. If a man lost four times in succession, he frequently lost the stake. Each player had his own set of sticks, his mat, and his pointer. The names of the designs on the set represented in Fig. 259 are given in the legend of the figure. They often accompanied this game by a song.

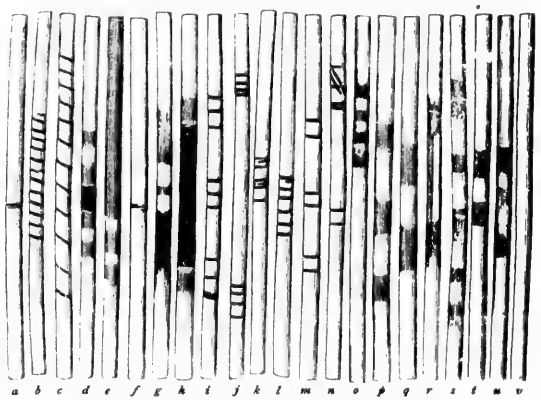


Fig. 259 (¹¹⁄₁₂). Set of Gambling-sticks. ½ nat. size.

a and *f*, Ska'kalamux ("man"); *b*, Screw of ramrod; *c*, Snake; *d*, Wolf; *e*, Otter; *g*, Eagle; *h*, Grisly bear; *i–u*, Sticks without names; *v*, One of 13 sticks without marks.

This game has been out of use for many years, as well as another game, greatly in vogue at one time among the Indians, which was played altogether by

men. They found it warm work, and used to strip off all their clothes except the breech-cloth when playing. The chief implement in this game was a ring (Fig. 260) from two inches to four inches and a half in diameter, and sewed over with buckskin, the framework often being made of a stick bent round. The buckskin covering was loose, and the space inside not taken up by the stick was filled in with sand to make the ring solid and heavy. The player set this ring rolling. Then he followed it, running, and threw a small spear at it. The object of the game was to throw the spear in front of the ring, and make the latter fall on it. Generally the playing-ground was marked by two long poles, which prevented the ring from rolling too far. Six different marks, which determined the number of points, were sewed on the buckskin inside of the circle. In later times these were made with different colored beads. The number of beads was six or four. Four were always blue or some other dark color, and two were some light color, generally light blue, but frequently white or red. The light beads counted ten points each. If both fell on top of the stick, it counted twenty. The dark beads counted five each. If two fell on top of the stick, it counted ten; if one dark and one light, fifteen. If the ring did not fall on top of the throwing-stick, but stood up against it, it counted forty, which was the highest. The beads were not then counted. Before beads were known, porcupine-quills were used as marks on the rings. The two light marks were in white or yellow, and the four dark marks were black. It seems, therefore, that the colors were not exactly fixed, further than that they had to be light and dark.

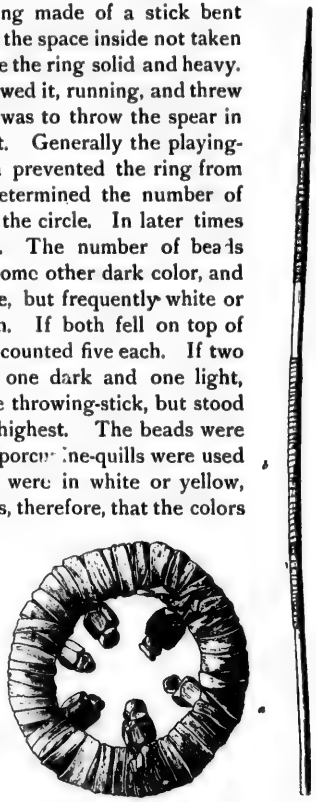


Fig. 260. *a* ($\frac{1}{11\frac{1}{16}}$), *b* ($\frac{1}{11\frac{1}{16}}$). Ring and Spear for Game. Diam. of *a*, 2½ inches; length of *b*, 29½ inches.

Another game was played with the same ring and throwing-stick, and the points were counted as in the game just described. In fact, this game was like that, except that in this the players sat facing each other, and rolled the ring from one to the other. One man started the ring rolling, and then threw his stick in front of it, so as to stop it, if possible, before it reached the other man. Sometimes one man rolled, and the other threw, in turn, instead of both men running abreast and throwing their sticks in front of the ring, as in the other game, one after the other. If the player missed, the other man took his turn.

Another game was generally played by boys and girls, but occasionally by adults. It was played out of doors, but also, in cold weather, inside the winter houses. In this a ring from six to ten inches in diameter was used. It was made of pliable sticks, around which bark or dry grass was thickly twisted. Sometimes it was made of reeds (the same as those used in tent-mats) bent in the form of a

circle, around which other reeds were twisted. The players sat in two lines, some distance apart, facing one another. At each end of the lines sat a person who set the ring rolling from one to the other between the two lines of players. When the ring was in motion, the players threw darts at it, the object being to make these darts hit the ring. If they passed through the ring without touching, it counted nothing. The darts were about six or seven inches in length, some thick in the middle, and small at both ends (Fig. 261). One end was feathered, while the other end was brought to a very sharp point. Many darts had the shaft all one thickness to near the point, where it was forked into two sharp points. These darts had property-marks consisting of notches, dots, circles, or paintings, to indicate the owner. The wood used was that of the wāx·esê'lp-bush.

Fig. 261 (1/10). Dart. Length, 12 inches.

A peculiar custom in connection with this game was that sometimes the old people would put some of the darts which the boys used for throwing at the ring into the fire of the winter house, the lads not being allowed to get them except by catching the ends of them with their teeth. Sometimes all the darts were gathered together and thrown outside. The boys were made to scramble for them. The one that obtained the most was the victor. A boy who was unlucky in playing, and lost all his darts, could get them back again by putting up his back as a target, every arrow fired at it becoming his property. This game, like the preceding one, has now gone out of use.

In another game a ring the size of a finger-ring was placed on the ground about nine or ten feet away from the players. Each player had two darts, which he threw so as to hit the centre of the ring, if possible. The darts were feathered, had sharp points, and were made rather thin. Boys and girls, in playing these games, won or lost their darts. They did not gamble for anything else. There were no special months for certain games, excepting that some games were better adapted for special seasons than others, and consequently were played only in those seasons.

Fig. 262 (1/10). Gambling-bones. ⅔ nat. size.

Another very common game, played principally by men, was the "guessing game" (known to the whites as "lehal"). Many Spences Bridge women used to play it, and had a different song for it from that of the men. Lower Thompson women seldom or never played this game. The players knelt in two rows, facing one another. Each side had two short bones (Fig. 262), one of which had a sinew thread tied around the middle. The side playing passed these bones through their hands, the opposite side having to guess the hand of the player which held the plain bone. The side playing sang a "lehal" song to the accompaniment of drums. They generally kept time by beating sticks on the floor or on a board. Sometimes neither drums nor sticks

were used, but they simply sang. Many of the players wore over their knuckles pieces of weasel or other skin from which hung many thin strips of buckskin (Fig. 263). Some of these skin covers reached up to the wrist, where they were fastened. Other players used strings set with fawn's hoofs around the wrists to make a rattling noise. This game is still often played by the young men.[1]

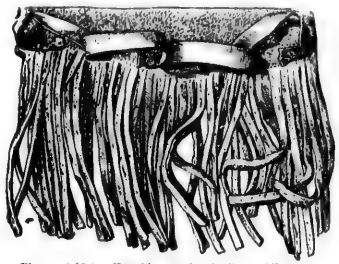


Fig. 263 ($\frac{1}{11}\frac{1}{17}$). Knuckle-covering for "Lehal" Players.

The Indians also have a game somewhat similar to cards. The cards are rather small, and made of birch-bark painted with dots (Fig. 264). There are two cards of each kind in the set. Four cards are laid down, face up. Each man chooses two of these. The dealer then throws down the balance of the cards in succession. Whoever chances to get his cards mated first is the winner. The game is also played as follows: The cards are shuffled, and the first two

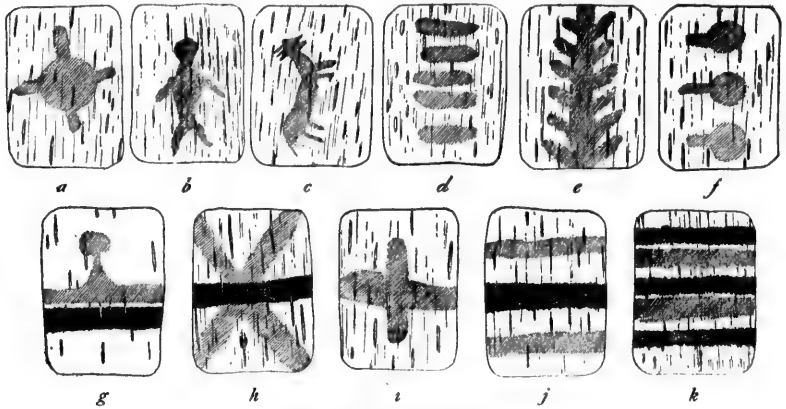


Fig. 264 ($\frac{2}{11}\frac{1}{12}$). Set of Birch-bark Cards.

a, Sun; *b*, Man (kokwol); *c*, Dog (kokwol); *d*, Fishes; *e*, Backbone of fish; *f*, Roots of *Lilium Columbianum* Hanson; *g*, Loon-necklace (?); *h*, Crossing of many trails; *i*, Crossing of trails, bridge, or the four quarters; *j*, Trails; *k*, Trails, creeks, or trunks of trees (xwa'akst).

placed on a mat, face up. Next, the man who deals gives three cards, backs up, to the other player, and keeps the next three himself. The other man plays first. If he has the mate of either of the two cards lying face up, he throws it down, face up, on top of its mate, and then, taking up both together, he lays them aside; that is, he has won a trick. But if he does not hold the mate of either of these cards in his hand, he simply throws down one of his hand cards,

[1] See Note 3, at the end of this paper.

face up, alongside the other two. Then the other man plays his card, either taking or discarding, as the case may be. Thus they play in turn until their cards are used up. Then the man who deals gives three cards to the other man again, and takes three himself; and thus they play until all the cards are out. The man who is able to win a "kokwoi" gains five counters; both "kokwoi," ten counters; a "xwa'akst," ten counters; a "xwa'akst" and a "kokwoi," fifteen counters; both "xwa'akst," twenty counters; both "xwa'akst" and both "kokwoi," thirty counters. If he gains the last, which is the highest, it is called "tsispikst" or "tsispelk." The man who gets the most cards gains five counters. There are thus four pairs of winning cards. Some have a fifth pair called "kerastcut," which counts five counters each. Every article gambled for is valued at so many counters. The pictures are suggested by the dreams of the owner of the pack. This game has also nearly gone out of use.

Fig. 265 (4¹⁵⁄₁₆). Ball. ½ nat. size.

Formerly a favorite pastime was playing ball. The ball used was a kind of knot found on fir-trees. This knot was nicely rounded off, and sometimes covered with buckskin. Other balls were of stone, or of deerskin stuffed with vegetable material (Fig. 265). There were two ways of playing it.

One way was quite similar to that of "rounders." The bat used in this game was a short straight stick about four inches wide at one end (Fig. 266). Each side took turns in batting. Four stones were placed about twenty yards apart, in the form of a square. These were called "houses." The man who held the bat was bowled to by a man of the opposite party, who stood about in the centre of the ring. If the batter missed the ball, his place was immediately taken by the next man of his party. If he struck the ball with his bat, he immediately dropped the latter, and ran to the first house, or the second if he could manage it. The object of the opposite party was to catch the ball as quickly as possible, and strike the man with it while he was running from one house to the other, thereby knocking him out of the game. If the man managed to get back to his starting-point, he was allowed another chance to bat. This game is still frequently played by the young men.

Fig. 266 (4¹⁵⁄₁₆). Bat. ½ nat. size.

The other game was similar to that of "lacrosse." There were two sides and a goal for each, marked by stones or wooden pegs, or by long stakes half the height of a man, or more. The ball was like that used in the other game. It was placed in the middle of the ground, between the two goals, and the object of either party was to drive it through the other's goal. This was done by lifting

and throwing it with the toe, or by striking it with the sticks which the players held in their hands. These sticks were about three feet long, and had a very crooked head (Fig. 267, *a*), so that the players could catch the ball with them, and throw it from them toward the goal of the enemy. Many men ran with the ball held in the crook of the stick until stopped by an opponent, when they threw the ball toward the intended goal. Others preferred, if they had the chance, to lift the ball with the toe, and before it fell strike or catch it with their stick. One man always tried to take the ball from his opponent with his stick. When bending the end of the stick to the desired crook, bark string was used, connecting the latter to the straight part of the stick. Some Indians played with the strings still attached, thinking to get a better hold of the ball, but this was considered unfair. In some games all the players used crooks with nets similar to those of lacrosse sticks (Fig. 267, *b*). Often a guard-stick was used to protect the ball from

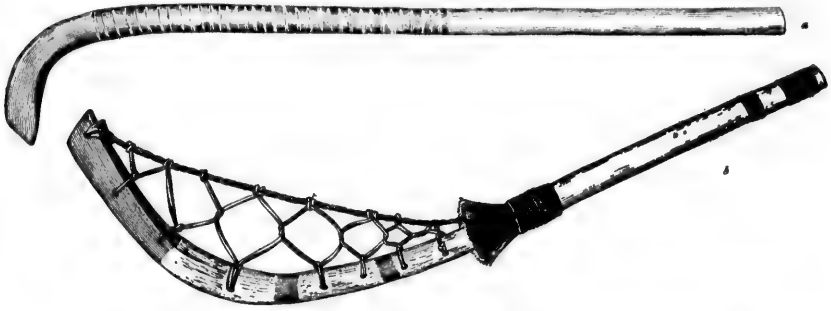


Fig. 267, *a* ($\frac{1}{2}\frac{1}{8}\frac{8}{7}$), *b* ($\frac{1}{2}\frac{1}{0}\frac{9}{1}$). Lacrosse-sticks. $\frac{1}{8}$ nat. size.

Fig. 268 ($\frac{1}{2}\frac{1}{8}\frac{8}{7}$). Guard-stick for protecting Ball. $\frac{1}{8}$ nat. size.

the players of the opposite party (Fig. 268). Any person who touched the ball with his hands while playing went immediately out of the game. Sometimes, to the amusement of the men, the women were persuaded to play the game. Within the last few years this game has fallen altogether into disuse.

The Lower Thompsons had a ball game in which the ball was thrown up by one player. The player who caught it ran with it until overtaken by another player, who in his turn ran with it until a certain goal was reached.

A boys' game was played as follows: A small but rather long ball of grass was attached to the hand with a string. In the same hand was held a wooden pin. The ball was thrown away from the hand, but pulled back again by the string. On the way back, the hand was raised so as to catch the ball on the end

of the pin. This was done as often as possible. After the first miss, the ball had to be handed to the next boy.

Boys threw pebbles over smooth ice, trying to hit stones or to see which could throw the farthest.

Another boys' game was to take a pebble about three inches in diameter and covered with skin, and roll it down a hillside. Other players, with scoop-nets about one foot long (including the handle), stood at the bottom, and each tried to catch the bounding ball as it reached him. The nets were made of a pliable stick or wand bent over at the top so as to form a circle, which was filled in with a netting of bark twine. A game similar to the last was played with a skin-covered ball,[1] to which a short toggle was attached (Fig. 269, *a*). The players held a kind of hoop with handle (Fig. 269, *b*, *c*), by means of which they tried to catch the ball by its toggle.

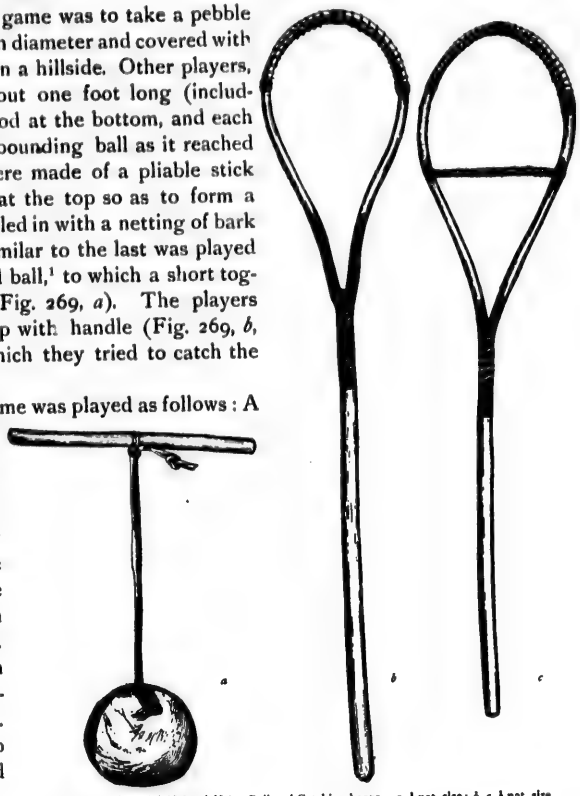


Fig. 269, *a* (¼⅞₈), *b* (⅛⅝₈), *c* (⅛⅝₈). Ball and Catching-hoops. *a*, ½ nat. size; *b*, *c*, ⅛ nat. size.

A shooting-game was played as follows: A steep sandy bank was generally chosen. Each player had two arrows. An extra arrow was fired at the bank by one of the party, to remain there as a target. Each player in turn fired his arrows at this target. The person who struck the notched end of the arrow-shaft or target, thereby splitting it in two, won the greatest number of points. The man who shot his arrow so that it stuck into the bank alongside the arrow target, touching the latter all along the shaft, won the next highest number. A man was stationed near the target to call out the name of the shooter and the place where the arrows struck. The distance chosen to shoot from was according

[1] The stone shown in Part III, Fig. 39, may have been used for the same purpose.

to the wishes of the archers, generally from forty to a hundred yards. In another game one man shot his arrow as far as he could, the others trying to shoot as near to it as possible. The one who shot nearest then tried to fire as far beyond the first arrow as possible, and the game was repeated. The man that could shoot the farthest and truest generally won. A large open space with rather soft ground was best suited for this game.

The Indians used to gather at a bluff close to Nicola River, and about ten or twelve miles from Spences Bridge. Here they tried to shoot their arrows over the top of the bluff, and passers-by did the same. Only the strongest shooters could shoot easily over the bluff.

Shooting-games are no longer in vogue, although a few of the young men compete at rifle-shooting once in a while.

Foot-races were frequently run, and bets made on the result. The best runners travelled long distances to meet each other. Sometimes celebrated Okanagon, Shuswap, and Thompson runners competed with one another. The largest bets were made on races between champions. It is said that when the Indians were numerous, and almost all the men in constant training, there were some excellent long and short distance runners among them. Two men of the Spences Bridge band were said to be the fastest runners in the surrounding tribes. One of them raced against horses and against canoes paddled downstream.

Games at jumping (high running jump and long running jump) were also practised by young men, and bets made on the competitors. One young man from Spences Bridge used to take a short run and jump right over a horse's back.

After horses became common in the tribe, horse-races were frequent, bets being made upon the horses. The Spences Bridge and Nicola bands sometimes had riding tournaments to see who could ride wild horses the best.

Wrestling-matches were also sometimes indulged in. Neither taking hold around the neck, nor tripping with the legs or feet, was allowed in their style of wrestling. Sometimes a good runner or wrestler would make a bet that he would run or throw all comers. Each man that competed with him had to put up something equal in value to the original stake. A man would thus sometimes run five or six men one after another, or throw from five to eight men one after another, until at last he was thrown himself.

Games at tug-of-war were also played by both boys and men. An equal number of men pulled on each end of a rope. Bets were made on this too.

Another pastime was the lifting of heavy stones to test the strength of the players, or the carrying of large stones to see who could carry them farthest. A stone used for this test was near the village of Slaz. Most of the men who passed that way tried their carrying powers, because this stone was known all through the neighborhood.

Gambling is now carried on principally by means of cards, the common games being monte and poker; but gambling of all kinds has greatly decreased during the last ten years.

Swimming was also a favorite amusement. Almost all the men, women, boys, and girls could swim. Some of them were able to swim across lakes three or four miles wide, and across the widest rivers of the country. Their mode of swimming was, as a rule, animal fashion, very few of them using a breast stroke. They turned partly over on their left side, and drew the left arm underneath them, at the same time reaching above water and forward with their right. This was in turn drawn underneath, palms backward, the hand being held somewhat cup shape. Then they turned on their right side, raising the left hand as they had the right, and so on. The legs were sometimes shoved backwards together, but just as frequently one after the other; while some shoved only one leg, the other foot striking the surface of the water. The men and women always bathed in different places. During the months of July and August, many of the Indians still indulge in gambolling in the waters of the Thompson River.

Many children's games were played by the smaller boys and girls. "Cat's-cradle" was one of these (Fig. 270). Strings were fixed on the fingers in different ways, so as to present many forms, such as the "beaver," the "deer," the "buckskin," the "conical lodge," the "women's house," the "man stealing wood," etc. Games of hide-and-seek were often indulged in. Slings were used by the boys in just the same manner as among the whites. They were made of Indian-hemp cord or of thong, with a piece of buckskin, in which the pebble was placed. They were never used to hit or to kill, but only for throwing to as great a distance as possible. Tops or whirligigs were used. These were generally made of a thin circular piece of wood, or more frequently a piece of yellow-pine bark, through the centre of which was inserted a pin a fourth to half an inch in diameter, and about five or six inches long, the circular piece of wood being allowed to remain about the middle of the pin. The one who made his top spin the longest won. Bull-roarers were made of a circular piece of wood, with two holes near the centre, through which a string passed. All these games are occasionally played at the present day.

Tobogganing was a favorite amusement, and was indulged in by boys and girls until full grown. At the present day little sleds are used; but formerly flat stones, planks, and pieces of thick birch-bark turned up in front, were used. In very steep places fir-branches tied together at their thick ends served as toboggans. These latter were sometimes used by men for sliding down mountain-sides when the snow was frozen hard.

Snowballing, making snow men, rolling large snowballs, making hobby-horses on which to run races, were all amusements of the boys and girls. The horses were small poles, which they straddled, and dragged along underneath them. They had miniature tails and manes made of grass; and the ends of the poles were bent down, or carved rudely in imitation of horses' heads. They ran races on their pole steeds, whipping them as they went along.

Indian children made, and often do yet, figures of birds, people, canoes, etc.,

on the ground with pebbles, stones, sticks, etc. They also drew figures of men, animals, etc., in the sand with pointed sticks.

Boys used to make figures representing swallows out of wood, and suspend them by strings from branches of trees. Then they watched them go round with the wind.

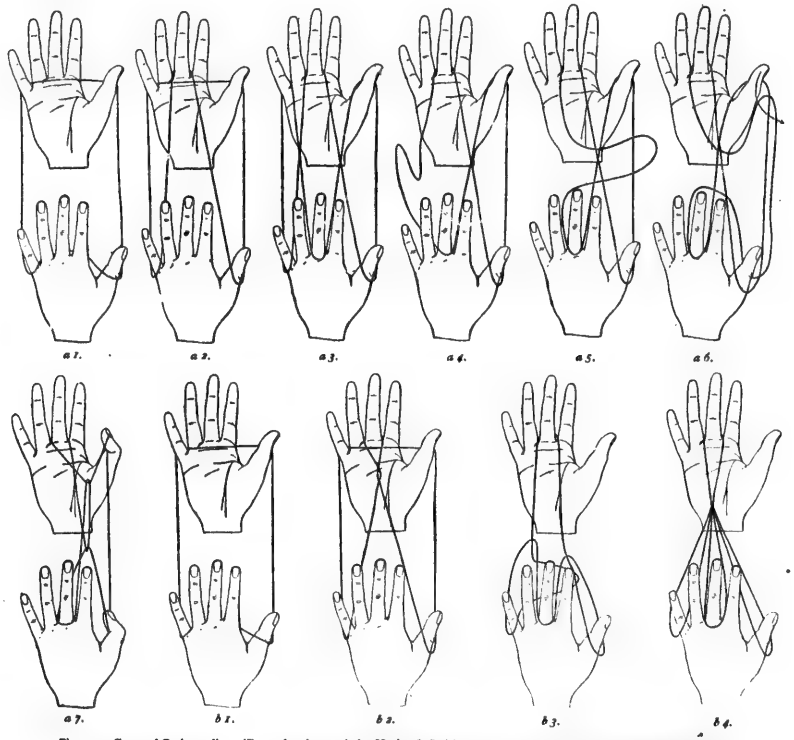


Fig. 270. Game of Cat's-cradle. (From sketches made by Harlan I. Smith.) *a*, 1–7, Dressing a skin; *b*, 1–4, Pitching a tent.

In winter the boys used to roll up balls of grass and throw them into the waters of swift creeks, letting them float down with the current. The other boys stood in a row along the edge of the ice with long, sharp-pointed sticks in their hands, and tried to spear these balls (or fish, as they were called) as they floated past. Still another amusement for boys was seeing who could stand longest on his head. Seesaw was a favorite game with both boys and girls, and was just like the seesaw of the whites.

IX. — SIGN LANGUAGE.

Gesticulation was thought by the Thompson Indians to be indispensable to good speaking or story-telling. Some people, while narrating an incident, accompanied their words with descriptive signs. Many of these gestures were also used as signs between persons a distance apart, or when it was inadvisable to speak or make a noise for fear of disturbing or frightening game. Signs of this kind, therefore, were often made use of by hunters and warriors. Following are some of them: —

1. *Bear.* — Both fists held in front of breast, knuckles upward, the thumbs touching the bent forefingers; fists pushed forward alternately in circular motions, imitating the movements of a bear.

2. *Deer.* — Hands held up on both sides of head, at height of ears; palms forward, open.

3. *Doe.* — The first and second fingers of each hand held up above each ear.

4. *Bush.* — Open hands placed against each other so that both thumbs and both little fingers touch.

5. *Very dense; dense bushes.* — Fingers of both hands interlocked, so that finger-tips of one hand are between the fingers of the other hand.

6. *Lake.* — Hands held close together before breast, fingers describing a wide circle forward and back to breast.

7. *Old man.* — Forefinger of right hand held up, slightly bent, the other fingers closed, indicating the bent back.

8. *Rider.* — First and second fingers of right hand straddling the first and second of the left, which is held with thumb and third and little fingers closed; first and second extended horizontally, parallel to breast, touching each other.

9. *Trap.* — Both palms clapped together.

10. *Spoon* or *cup.* — All the fingers of the right hand slightly bent and placed close together, back of hand down, palm forming a slight hollow, thumb resting in centre of palm.

11. *Drinking.* — Drawing the right hand, in the position of No. 10, up towards the mouth.

12. *Noon.* — Right hand closed excepting forefinger, which is extended and held up in front of face.

13. *Sunrise.* — Right hand half opened, forefinger extended slightly upward, palm towards body, then moved upward.

14. *Sunset.* — Forefinger pointing downward in front of breast and moved downward.

15. *Buck sighted.* — Both hands placed close above the head, with the fingers spread out, and moved two or three times up and down above the head.

16. *Buck trotting.* — Both hands closed except the forefinger, and one hand moved rapidly in front of the other.

17. *Deer jumping.* — The two fists (held near together, the thumbs extended and touching each other) opened and shut two or three times, the arms moving forward in jerks at each opening.

18. *Deer lying down.* — The arm moved once from left to right, describing a half-circle, and the hand turned at the same time from back up to back down.

19. *Deer falling.* — The right arm moved once from left to right, describing a half-circle, while the left hand is brought up rapidly to strike the breast.

20. *Deer falling.* — Both hands held a little distance apart, and moved so as to describe a half-circle from left to right, or *vice versa.*

21. *Doe moving slowly, looking from side to side.* — First and second fingers of each hand held up above each ear, and at the same time the head turned from side to side.

22. *Deer on the alert.* — Sign of a deer (No. 2) and motion from side to side.

23. *Deer has arisen.* — Standing up, or crouching down and then standing up.

24. *Deer walking.* — Walking a few steps up hill, down hill, etc., according to the direction in which the deer is walking.

25. *Bear running.* — Fists held in front of breast, knuckles upward, striking out alternately and horizontally full length of arms (see No. 1).

26. *Four.* — Four fingers of one hand held up, thumb closed, fingers apart and extended.

27. *Four together.* — Four fingers close together held up as in No. 26.

28. *Five.* — All the fingers and the thumb of one hand held up.

29. *Ten.* — All the fingers and both thumbs held up.

30. *Twenty.* — All the fingers and both thumbs held up, then both hands closed, then the fingers and thumbs extended again.

31. *Half.* — The forefingers of the two hands crossed, and then pulled apart, the top finger sliding outward.

32. *Divided in two* or *one part taken from the other.* — The same sign as No. 31, but done quickly, the top finger carried out quite a distance in front, and the other finger drawn in towards the body at the same time.

33. *I.* — The breast struck with the forefinger.

34. *Any part of the body.* — The part meant touched with the tips of the fingers.

35. *Thou.* — The right arm and forefinger extended, and pointed towards a person's breast.

36. *Ye.* — The same sign as No. 35, but hand with extended finger moved to left side and then to right side in horizontal plane, directed towards people or a person. Sometimes the finger was pointed slightly down.

37. *All around, look all around,* or *the horizon.* — The same sign as No. 36, made with the finger pointed slightly up, and hand moved farther to left and right respectively.

38. *All.* — Right hand held in front of breast, palm downward, moved around horizontally.

39. *There.* — The right arm raised to a level with the top of the head, then extended forward to nearly full length; hand closed excepting forefinger, extended upwards, slightly bent, and then dropped so that it is parallel to the arm, but the bent finger pointing slightly down.

40. *Here.* — Hand and finger in the same position as in No. 39, but moved sharply downwards to left side of body, or sometimes moved down in front of body.

41. *Attention* or *stop!* — Hand raised, open palm forward, then shaken.

42. *Stop!* — Hand raised, open palm forward, hand pushed forward.

43. *Attention!* (from a long distance.) — Hands raised high above the head, then moved from side to side, or more often to and fro from each other.

44. *Quick.* — Right arm pushed upward and forward, slightly to the right, at the same time left fist striking the breast.

45. *Good-by;* or *you remain, we go* (from a distance). — The right arm moved forwards to the right, and describing a half-circle downwards, with the back of the hand outwards.

46. *Good-by*, or *you remain* (from near by). — Right arm bent at the side, elbow extending outwards, the palm held forwards, then the whole arm and hand several times moved slowly outwards, and hand out and downwards.

47. *Don't come.* — Both hands held out in front of the body or face, palms forward.

48. *Don't.* — Right hand raised, palm forward, then shaken near right shoulder.

49. *Look.* — Right arm and forefinger extended outwards.

50. *No*, or *I will not.* — One or both hands raised, open palm forward, then shaken, and at the same time the head shaken from side to side.

51. *I will not.* — Same sign as No. 50, and immediately afterward the head dropped, and turned to the left side.

52. *Will not listen.* — Head dropped and turned to the side, and fingers shaken close to each ear.

53. *I do not understand.* — Palms clapped on ears, then hands taken off and shaken.

54. *Running.* — Elbows close to body, forearms held horizontally, hands closed, elbows moving out and in from the body.

55. *Shooting.* — Left arm extended, with hand as if holding a bow, and with right hand held at left upper arm or shoulder as if holding the end of an arrow.

56. *Shooting a gun.* — The same sign as No. 55, but with one eye closed.

57. *Fired* or *shot.* — Same sign as No. 55, but with the right hand opened so that the fingers are apart, and extended, the hand not otherwise moved.

58. *Four shots* or *arrows fired.* — Same sign as No. 57, but the hand opened and shut four times.

59. *Attack* or *onset.* — Palms brought together suddenly so as to make a sharp noise.

60. *Following* or *one following behind the other.* — One hand held in front of the other, the forefinger of each extended, both hands being moved with short jerks backwards and forwards, but gradually forwards or away from the body.

61. *Racing.* — Both hands closed and held a little distance in front of body, with forefingers extended outward and slightly upwards, parallel to each other and not far apart, and the fingers moved alternately out past each other.

62. *Yes.* — Nodding the head.

63. *Sleep* or *retired to sleep.* — The right hand somewhat bent and placed near the right cheek, palm inwards, at the same time head bent in that direction.

64. *Pulling.* — Each hand partly closed, and then put quickly one in front of the other.

65. *Falling backwards* or *upsetting.* — Both arms thrown suddenly upwards and backwards, with palms backwards.

Falling forwards. — Both arms suddenly extended forwards, with fingers straight and palms down, and at the same time arms moved downwards.

67. *Union,* or *married,* or *married couple.* — The forefingers brought together from quite a distance apart, and kept together for some time so that they touch each other along their entire length, thumbs down; also first and second fingers of one hand placed together horizontally in front of the body.

68. *Walking together.* — Same as preceding, with a forward motion.

69. *Standing together.* — First and second fingers of one hand placed together vertically.

70. *Separation.* — The two forefingers brought together in the same manner as in No. 67 on a horizontal plane, and then suddenly parted, both fingers describing circles in opposite directions.

71. *Met* or *meeting.* — The forefingers bent and tips brought together, the closed thumbs also touching each other underneath.

72. *Lying down.* — The left arm held outward to the left side and horizontal with the breast, palm upwards and fingers relaxed, the right hand held downwards, fingers slightly downwards, and arm held near to the body but hand towards the left hand, at the same time the head bent slightly to the left side.

73. *Wrestling; fighting.* — Hands with palms flat together moved slowly upwards and downwards above and below the head, and from side to side, first the back of one hand being down, then the back of the other.

74. *Cross trails* or *crossed over.* — One forefinger crossed at right angles over the other.

75. *Come out.* — The forefinger of the right hand extended (rest of the hand closed), and the hand moved down in front of the body, then suddenly outwards and upwards.

76. *Appearing.* — The same sign as No. 75 except that the hand is carried upward to front of face and held there for a second with the forefinger upward.

77. *Sudden appearance.* — The same sign as No. 76, but done very quickly.

78. *Growing.* — Right hand held in front of the body, back downward, fingers

apart and extended upwards, the hand at the same time raised some distance upwards somewhat slowly.

79. *The same; alike.* — Both hands closed and held a little distance in front of body, with forefingers extended, and outward, and sometimes slightly upwards, parallel to each other and not far apart.

80. *The same people.* — The same sign as No. 79, but with the fingers held perpendicularly.

81. *Very small.* — One hand nearly closed, and the extreme tips of the forefinger and thumb pressed against each other.

82. *Good.* — The palms held opposite each other (thumbs up) and near together, and about opposite and a little in front of the middle of the body.

83. *Bad.* — The palms brought opposite each other and near together a little in front of the body, then turned down and the hands moved apart quickly to their respective sides in a horizontal plane.

84. *Cold.* — Both arms crossed in front of the chest, hands clinched, and arms made to tremble.

85. *Nothing*, or *no.* — Both hands lifted together to the front of breast, then suddenly thrown out to their respective sides.

86. *Good will* or *blessing.* — Both arms extended above the level of the head, and moved forward, then gradually together downwards to a level with the legs, palms at first outwards, or towards the person, then downwards.

87. *Good will* or *respect.* — Shaking hands with a person.

Cries or sounds of different kinds were also used as signs or signals. To shout once generally meant "Where are you?" If answered, to shout once again meant "Come nearer." To shout twice in quick succession meant "Come here," or "Come together;" three times in the same way, "Come quickly." To shout once at length, and to follow it by two short halloos, meant generally that a deer was slain, and help was wanted to butcher it. To cry like an owl when the hunters were all out of sight of one another, at different points, and each had to walk a given beat, meant "Proceed." The cry was passed from one to another, so that the hunters knew each man was in his place.

In hunting in the high mountains, in those places which were thought to be the haunts of spirits, a different call was used, because, if the ordinary call were used, the spirits, it was said, imitated it, and might call one of the hunters to him.

Signals were generally left at camp-fires or on trails, as notices to parties who were to pass that way. For instance, four small wands were stuck in the ground to denote that four persons had left that camp. These were placed slanting in the direction in which the people had gone. If one stick was placed behind the other, and all slanted in the same way, it meant that they had all gone in the same direction. A longer stick, placed at the side of the others, pointed to where the sun was when the party left. Fresh leaves were placed

near the sticks to enable the next party to tell about how many days previously they had left. If bones or hairs of any animals were placed near or tied to the stick, it indicated how many of these animals had been killed or captured, according to the number of the hairs or bones. Hairs from a horse's tail, according to their number, told how many horses the party had. Horse's hairs and deer's hairs tied together, one of each, told how many horses were packing meat. A stick placed apart and upright, with a root or fish-bone tied to it, meant that the party were unsuccessful in hunting, and were living principally on roots or fish. A stick with notches cut in it, placed upright, told how many days the party had been camped there. Sticks with black stripes painted across them told how many of the enemy a war-party had killed. Fires lighted on tops of hills or at any appointed or recognized place were intended as signals of something that had happened, or to signify that an enemy had been sighted. Branches of trees were also broken and left hanging along the way a party had gone, to give notice to other parties following the same trail.

X. — SOCIAL ORGANIZATION AND FESTIVALS.

Social Organization. — The Thompson Indians had neither hereditary chiefs nor a recognized nobility. The rank of each person was determined by his wealth and his personal qualities. Their "chiefs" were therefore men of the tribe noted for wealth, wisdom, oratorical powers, or prowess in war.

A war-party, for better management, had a war-chief, who was the one considered by his companions best qualified to act as a leader. As the Indian is naturally fond of power and honor, he seldom refused the offer. The chief rarely decided a question without asking the opinion of his fellow-warriors. In hunting-parties, the most efficient man took the lead and directed the others, at their request, but subject to their approval. In religious ceremonies, a capable man who was looked upon as taking the most prominent part was called the "chief" of the ceremonies and dances. Orators possessed great influence and power, often swaying the mass of the people as they chose. Most of these are said to have favored peace and harmony. When at the same time wise and wealthy, they exerted a very great influence over the people, who willingly obeyed them. Some of them were looked upon as the chief men of certain large districts, the people negotiating through them with strangers; yet they seldom or never acted in matters of public interest without obtaining the consent of all their people.

Wealthy persons also held prominent positions in the tribe. The more liberally they gave of their riches, the more highly were they thought of: hence public feasts and presents were frequently given. They made a point of treating strangers well, that they might become known among the people of other tribes.

Under these conditions the title of "chief" could not be hereditary; but the fact that a man was the son of a chief gained him a certain amount of popularity. If, however, he failed to possess or attain the necessary qualifications, he was not called "chief," nor would he be considered in any way different from the mass of the people. Nevertheless chieftaincy has descended in some instances, particularly among the Lower Thompsons, from father to son for several generations. There were no female chiefs. No particular costumes or ornaments were worn by the chief.

It has been mentioned before that the influential men always consulted with the men of the tribe, but there were no formal councils. Whenever a man had an undertaking in view that concerned the band, he invited the men of the village to discuss it. At these councils such subjects as the organizing of war-expeditions, marriages, or other matters of public interest, were discussed, each man having a voice in the matter. Generally the advice of the oldest or the most experienced was taken. If the advice or the help of some leading man noted for his wisdom, who lived at some distance, were desired, a messenger was sent to him. The man who had called the meeting, and his immediate friends, were

expected to furnish food for the people assembled. If a war-council decided for war, a war-chief was elected, who sent an active young man through the country to invite the warriors to join the party. They generally accompanied the herald upon his return to the meeting-place or to the home of the war-chief who had sent him. It was considered a mark of distinction for a young man to be chosen for this purpose. He dressed in his war dress and paint, and generally went first to the house of the recognized chief of the district. Women had no voice in these councils, nor in any other matters of importance.

Captives made in war became slaves. When a captive woman bore children to her master, she was considered one of the tribe, and neither she nor her children were ever afterward called slaves, at least openly. Some captive children were treated well, and were even adopted into the family of their master, but other slaves were often treated cruelly.

It appears from these remarks that the whole organization of the tribe was exceedingly loose. Neither the band nor the village community formed a permanent social unit; but it was the duty of members of the tribe to avenge the death of those of its members whose blood relations were unable to do so. There were no totems, except at Spuzzum, where two families who were descendants of members of the Coast tribes claimed the totems of their ancestors. They used certain masks and carvings on grave-boxes, and owned traditions and songs relating to the acquisition of the totem by the ancestor of the clan. The names of these two clans were Tsatsa'kwe, which originated at Yale, and Wau'as, which originated at Hope. The right to the privileges of the clan descended in both male and female line, but the person marrying a member of these clans did not acquire their privileges.

Blood relationship was considered a tie which extended over generations, both in the male and female line. The relatives of a person killed by a member of some other tribe had to avenge his death by a war-expedition against the offending tribe. If they failed to do so, they were called "women." Time was of no account in this vendetta; and old scores were sometimes paid off after the lapse of ten or twenty years, or even after the death of the originators of the feud.

This idea of the unity of the family is most strongly brought out in the hereditary names of the Indians. Each family had certain names, and no one but members of the family were permitted to use them. Thus the same names in different dialectic forms are found among the Shuswap, Okanagon, and Upper and Lower Thompsons. These names can always be traced to a common ancestor of the persons bearing them. They do not seem, however, to have been the property of families for a long time, new names being often invented. It is not known whether there are any other customs based on the idea of the unity of all the descendants of a remote ancestor.

Children receive a name some time after they are able to walk easily. A few children, however, are named while yet in the cradle. A child could be named

from either its father's or mother's ancestors or people. The most honorable and satisfactory method of giving a name is that of calling the neighboring people together, giving a feast, and proclaiming before them the name by which the child is to be known. This was also the custom when grown-up people changed their names, although it is not much in vogue now. The name generally chosen is that of some deceased relative, such as father, brother, uncle, etc., in the case of males. Through this custom some Indians have been known by four or five different names during their lifetime. The name of a deceased relative is not taken until at least a year or more after his death; and it is a matter of pure choice, among a group of relations, who shall take the name of the deceased relative, or whether it shall be taken at all. However, the nearest of kin generally takes it, and the older takes precedence of the younger. No two persons in the same tribal division bear the same name. Even in the whole tribe there are few persons bearing the same name.

New names are being invented all the time, and these are often transmitted to children and grandchildren. Such names are nicknames, like "Struck-on-the-head," the name of a man who when a boy had been struck over the head by a warrior; "Shot-back," a man who had been shot in his back by an arrow; "Hairy-face," a man who had heavy whiskers. Other names were taken from significant dreams that a person had had. "Lakes-similar-to-each-other," "Reached-the-top," "Able-to-make-a-blaze," are names of this kind. The names used by men and those used by women are distinct. The majority of names of men of the Upper Thompsons end with the nominal suffixes -êskit ("day"), -qain ("head"), -êlst ("stone"). Such names were, for instance, "Bright-day," "Knife-day," which latter was taken by a man who had the knife for his guardian spirit; "Grisly-bear-day," a war-chief whose guardian spirit was the grisly bear. The last two names originated three generations ago, and have since been used by the descendants of their bearers. Others are "Arrow-day," "Straight-day," "Slow-moving-cloud-day," "Young-man-day," "Wet-day," "Sleepy-day." Compounded with the suffix "head" are such names as "Evening-head," "Many-heads," "Flying-head," "Little-head," "Coyote-head," and "Head." Compounded with "stone" are such names as "Running-stone," "Iron-stone," "Dance-stone," "Flame-stone," "Walking-stone," "Arrow-stone." Most of the women's names end with the suffixes -ko ("water") and -inek ("bow"): as "Returning-water," "Dried-up-water," "High-water," "Twin-waters," "Walk-in-the-water," "Dance-in-the-water," "One-bow," "Big-bow," "Revolving-bow," "Red-bow," "Standing-bows," "In-view-bow." Names of both men and women end in -itsa ("skin" or "robe"), as "White-skin," "*Veratrum-Californicum*-Durand-Robe," "Stabbed-skin." Some men have names taken from objects in nature, mostly those of their guardian spirits. Such are "Sun," "Sky," "Sunset," "Stars," "Moon," "Mountain-range." Names taken from animals are less frequent among the Upper Thompsons, while they are common among the Lower Thompsons, as "Goat-sucker," "Buffalo," "Black-bear," "Weasel," "Dog," "Humming-bird." The Lower Thompsons also take

names of plants: "Yellow-lily," "Nuts," "Mushroom," "Soapberry," "Bramble-berry," "Choke-cherry." It is said that some of these are also nicknames. For instance, the name Oō'za originated about three or four generations ago among the Spences Bridge band. A chief who had lost one eye was eating roots of the lavender lily (makɛō'za), which are round and about the size of a human eye. He said: "I ought to take the name of the root. I have one eye, like a lavender-lily root." So he took the name of Oō'za, a shortened form of makɛō'za. Women also have names taken from animals and plants, or from certain attributes of men, animals, or inanimate objects, as "Female-mountain-sheep," "Owl," "Dark-clothing," "Falling-at-intervals," "Shallow," "Dumb."

Most of the names are pronounced differently from the ordinary word that has the same meaning as the name. They are either contracted or amplified. As the Indian names are hard for the white people to pronounce, and Indians will not or can not translate them, those working for white people, or who are well known to them, either adopt white men's names, or are given names by which they are known to whites. These names are often given in joke, the Indians not understanding their meaning; but oftener they are familiar English or French names, such as "Jimmy," "Billy," "George," "Louis," etc. Those Indians who belong to the Roman Catholic or English churches have also baptismal names. The former obtain French names, and the latter English. A few Indians are known to the whites under corrupted forms of their Indian names, while others are named after the places they live in.

Dogs were generally named from some peculiarity in their markings or color; but some were called after animals and birds noted for swiftness, ferocity, or hunting capabilities, or which they were thought to resemble. Here are a few examples: "Wolf-face," "Chicken-hawk," "Hawk-eye," "Little-grisly." Horses were named in the same way as dogs, but more often they were given names like people. In the names for both horses and dogs, -ê'lst is used for males, and -ı'nêk for females. The following are examples of names for horses: "To-tell-a-lie," "White-feet," "Bark-of-tree," "Bay-color," "Bridle," "Far-foot." At the present day some Indian horses and dogs have been given English names similar to those obtaining among the whites, as "Tiger," "Bull," etc., for dogs, and "Charley," "Nelly," "Pete," etc., for horses.

In domestic affairs each male member of age had a right to express his opinion or give his advice, although in most cases the father's or eldest son's advice was taken. The father and eldest son seem to have been looked upon as the highest authorities, although custom required that they should not do anything of importance to the family without first consulting its other male members.

From the detailed descriptions of marriage customs, which will be found in the next chapter, it will be seen that on the whole the wife followed the husband to live with his family, although a curious compromise has developed which compels the young couple to return temporarily to the woman's relatives. Levirate prevailed. It will also be described in the next chapter. The property of a

father, on his death, was divided among his sons. the daughters also sometimes getting a share. Property was also often divided among all the relatives of age, male and female, cousins included; the nearest kin receiving the largest shares, and males taking precedence of females. In some cases it was taken by the nearest male relatives of the deceased, to the exclusion of all others. The sons inheriting the property of their father had to provide for their mother, and a greater share of the property of a father who left an orphan child was given to the relative who was to take charge of the child. A woman's effects were looked upon as distinct from her husband's. If a couple separated, the wife took all her property with her, even the roots and berries she had gathered. A man and his wife often made gifts of their individual property to each other, and the father or the mother often made presents of their property to their several children. None of these presents were returnable in the event of death or separation, but remained the inviolable property of the person to whom they had been given.

Land was looked upon as neither individual nor family property, since every one had a right to all parts of the common country for any purpose. There were no particular hunting-grounds peculiar to, or the sole property of, certain families or bands. Of course each band had their usual hunting-places, naturally those parts of the country nearest to their respective homes; but Indians from other villages, or other divisions of the tribe, frequently hunted in each other's hunting-grounds without being considered intruders; and sometimes hunting-parties representing two or three tribal divisions would hunt over the summer hunting-grounds of another division without rousing any feelings of resentment. The following is an instance: Formerly, about the end of each April, a large number of members of the Lytton band, sometimes upward of two hundred, crossed the mountains by way of Thompson Siding, and went down into the Upper Nicola Valley, where they hunted elk, and fished trout, often going as far as Douglas and Fish Lakes, returning home when the service-berries were ripening around Lytton, and when it was time to repair to the root-digging grounds at Botani. Other smaller bands used to go up about April, and lived with the Spences Bridge band, fishing with them at their spring-fishing place near Spences Bridge, or going with them to their lakes, where they fished trout. These parties also returned to Lytton about the same time as the Nicola party.

The hunting-territory seems to have been considered the common property of the whole tribe. Among the Spences Bridge and Nicola bands any member of the Shuswap or Okanagon tribes who was related to them by blood was allowed full access to their hunting-grounds, the same as one of themselves; but members of one division of the tribe were not allowed to build deer-fences in the territory of another division. If, however, a person who was not related to a Thompson Indian were caught hunting, trapping, or gathering bark or roots, within the recognized limits of the tribal territory, he was liable to forfeit his life. The only exceptions to the above rule were salmon-fishing stations, and places in the mountains where fences were erected for catching deer. These places, but only

for fishing and trapping purposes, were looked upon as the property of the individual who built the station or maintained the fence. The erection of another fence in the same pass, in proximity to the first, would materially affect the chances of capturing deer by it. Eyries of the golden eagle were also owned by individuals or families.

The berrying and root-digging grounds were also common property. Among the Upper Thompsons an old woman, chosen by the others or acting voluntarily, watched the larger and more important berry-patches, to see that no one picked the berries until they were ripe. When they were fit to pick, she sent word to the other women; and whoever wished picked the berries until the season was over. This custom has gone out of use. Women of one village could pick in the berry-patches of another as long as they did so at the proper season.

Botani Valley, situated in the mountains, some ten miles from Spences Bridge, and about fifteen miles from Lytton, has been from time immemorial a gathering-place for the upper divisions of the tribe, chiefly for root-digging during the months of May and June. Sometimes over a thousand Indians, representing all the divisions of the tribe, would gather there. The Lower Thompsons even permitted the Coast Indians to gather berries on their territory. Each division had, besides, its separate and recognized camping-ground.

Deer-fences, fishing-stations, and eagle's eyries were inherited by all the male children, the eldest having the right of dividing, and taking first choice. If he was a hunter, he generally took the deer-fence, leaving the fishing-station to his next or some other brother who might be a fisherman, and *vice versa*. Sometimes these places were used by all the sons in common, until some of them died, the survivor claiming all, and his sons inheriting from him. If a man died without sons, the nearest male relatives took his hunting-places. If the deceased had no near male relatives, his daughters and sons-in-law inherited the property. If a widow had children, she inherited the lodge of her deceased husband, and it belonged to her and her children. The widow or female children inherited all the kettles, baskets, cooking utensils, and some of the blankets or robes. Males always inherited canoes and all fishing, hunting, and trapping utensils. Those dogs of the deceased that were not killed became the property of the male children. The horses were divided among all the children, both male and female; the former, however, taking twice as many as the latter, or at least having the first choice. Daughters were supposed by some to inherit a deceased father's horses in preference to all male relatives, excepting their brothers.

A number of regulations determined the distribution of game killed by hunting-parties. The brisket and the skin were considered the share of the man who shot the deer, while the rest of the animal was equally divided among the other hunters, as was also the fat from the intestines. If a strange hunter, not one of the party, arrived on the scene when Indians were butchering a deer, he was accorded some share of the meat. Among the upper portion of the tribe, large game of all kinds was invariably divided among the members of hunting-parties.

A man belonging to a certain village, who shot several deer while hunting alone, distributed part of his spoils among his friends, not only because it was the recognized custom, but to show his liberality and regard for his friends, and that he might be treated likewise.

The Spences Bridge hunter brought the game to his own house, and generally went around and distributed the meat himself. Among the Nicola band the hunter brought the deer within a short distance of the village. Then he would say to people who were poor, or indifferent hunters or fishermen, "I left some meat in the mountains for you;" or, "I left some sinew in the mountains, which you may look for;" or, "I left one or two skins in the mountains. Go and look for them." He would then describe the place where he left the meat, and they would go and get it. By so doing he would be applauded for his hunting qualities and for his liberality.

Among the Lower Thompsons, when a hunting-party was ready to return home, the hunting-chief took all the fat, meat, and skins, and divided them almost equally among the party. The best hunters were allowed a skin or two, or a little more fat than the others. When a man hunted alone, and was lucky enough to kill a number of animals, or more than he could carry, he took only a little of the meat home. Then he invited as many friends as he wished to help him carry home the meat, and they skinned and cut up the animals. When they had finished, the hunter divided all equally among them, giving any person such portions as he desired, so long as it was not unfair to the others. If a man who was hunting alone killed one deer or goat, and carried all of it home himself, no person had a right to claim any of the meat, although he generally gave portions to his friends and neighbors, so that he might be treated in like manner by them, in the event of their shooting game. Skins and meat of animals which a man trapped belonged entirely to himself.

The division of labor has been incidentally mentioned on p. 182. The Indians consider hunting the most honorable occupation, and among the Upper Thompsons hunters looked with pity, not unmixed with scorn, on fishermen. Lads who had shown themselves skilful in hunting were called "grown," in the sense that they had attained manhood; whereas others, although adults, were not called "grown up" unless they had so distinguished themselves in hunting or war.

It was considered the man's duty to hunt, to trap, to fish, to snare, to fight, to make all the tools and weapons, to fell trees, to instruct and advise his children, especially his sons, to help look after the horses, to look after the hunting-dogs, to be energetic, to protect his wife, and to beat her if she were lazy, or admonish her, etc.

Married women had to do almost all the work of the house. Some men, however, helped their wives in the tanning of buckskin, putting-up of lodges, etc., and often manufactured articles for them, such as root-diggers, etc. It was considered the woman's duty to gather and carry all firewood; erect the lodges, keep them clean inside, and light the fire; gather and carry brush for beds, etc.; make

all kinds of mats, baskets, sacks, and bags, as well as all clothing, including moccasins; wash and cook; dig and cure or cook roots, and gather and cure berries; help to clean and dry fish, to carry meat or game shot, and to look after the horses; dress all skins for clothing, etc.; fetch water; look after and nurse the children; and educate her daughters to be diligent in their work, and faithful and obedient to their husbands; etc.

Nowadays chiefs are elected by a vote of the people, no doubt influenced by the priest or the Indian agent, and remain as such so long as they acquit themselves honorably, or the people are pleased with them. These chiefs look after the ecclesiastical affairs of the band, and are the preachers and spokesmen of the tribe. They also take charge of all matters connected with the reserves, and settle in council all petty disputes and minor affairs among the Indians.

Festivals. — The Indians have always been fond of gathering for feasting and talking, as they are at the present day. Feasts of all kinds took place in the winter, when the Indians were in their winter houses. Many feasts were simply social gatherings, where one family who had a large supply of food invited the neighboring families to partake of their abundance and spend a day or so in feasting and conversation. This kind of feast showed the good will and liberality of the donor.

Another feast of the Upper Thompsons was that where a family or group of families decided to visit a friend in either the same or a near-by village. Generally a woman, but sometimes a lad, was sent ahead to announce the intended visit. This messenger would rush suddenly into the house of the friend, and, after shouting "Ntcîxa'nk!" would as suddenly disappear. Sometimes the messenger wore two suits of clothes; one suit, which was removed on entering to deliver the message, being intended as a present to the friend. The latter then made ready for their reception. His neighbors and friends assisted him by contributing food for the prospective feast. The principal food prepared was a dish composed of roots, berries, moss, etc., to which deer-fat was added, many kettlefuls of which were cooked. Besides this, there were venison, fish, roots, and berries. On their arrival, the guests were treated to the various dishes, and their stay lasted for from two to three days. The night before their departure they gave presents to those who had assisted their host in preparing the feast. The person giving the presents danced and made a short speech with each gift. There was no exchange of presents between the guests and the host, nor were the former obliged to give a return feast at a later date.

Another custom of the Upper Thompsons was the following: A man who wanted to make a social visit to the house of another went to the latter's winter house, and let down through the top or hole, by means of a rope, a bundle of food. While doing so, he said in a loud voice, "I am letting down." He was then invited to enter, and was feasted on a small scale. The present of food which he brought with him was given to his host in lieu of the food which he ate. This custom, as well as the preceding one, has become obsolete within the last

few years. The two last-mentioned customs did not prevail among the Lower Thompsons.

Another social custom was as follows: A kettle bedecked with feathers and strings, and with a lighted slow-match of cedar-bark attached to it, was filled with food. With this, and several bundles of clothes, skins, and food, three or four men repaired to a friend's winter house just about bedtime. Lowering the kettle with the attached burning slow-match by means of a long string, they swung it violently around inside of the house. At the same time they began to sing. As soon as the people within tried to catch the kettle, those outside drew it up, and continued lowering it, swinging it, and pulling it up, until it was at last caught by the people inside. Then those outside threw in the bundles of food, clothes, etc., and those inside scrambled for them. Afterward the people of the house visited those who had given the presents, and treated them similarly. Formerly a stone was used instead of the kettle. It was painted with bright colors, or sometimes only with red, and decorated with feathers, strings, and slow-match of cedar, which, when lighted and swung around, looked like a fiery ball.

About fifty years ago or more, according to the Indians, the giving of "potlatches," a custom previously unknown to them, came into vogue among the Upper Thompsons, while the Lower Thompsons had adopted the custom even earlier than that. A chief, so called on account of his wealth, gathered a large number of people at his house, and, after feasting them on horse-flesh, distributed numerous presents among them, thereby gaining a great name for liberality and wealth. Cixpē'ntlem, a chief who died about eight years ago, was famous for often giving this kind of potlatch. It is said that he was able to give one every two or three years on a very large scale, and that either he or his father was the originator of the custom. The giver of the presents distributed at these potlatches neither received nor expected any return presents. Before the custom of the potlatch was known, only a man who was possessed of much wealth gave feasts to his friends, keeping an open house, while two or three of his wives were employed most of the time in cooking. If a stranger came along, he was invited in, and on departing was given some small present, thereby spreading the fame of his entertainer.

The potlatch as described was succeeded about thirty years ago by the potlatch of the present day, which, among the Thompsons, is a small and local affair compared to that of the Coast tribes; in fact, I doubt if there is much similarity between them. The Indians state that the custom was at its height about ten or fifteen years ago, since which time it has been on the wane; nevertheless, seldom does an autumn or winter pass without some man or woman of the tribe giving a potlatch. Any one can give a potlatch who is possessed of sufficient wealth to do so. The potlatches of the present day are mostly given by one individual to another of the same tribe, to one who is considered wealthy, and likely to give a return potlatch at some future day. Sometimes, however, they are given to a member of another tribe. This kind of feast is perhaps best described by an illustration.

We will suppose that O. has determined to give a potlatch to S. O. sends a messenger to S. to announce his intention. The messenger, mounted on a horse with good saddle and bridle, and with some tobacco rolled up in a new pair of blankets tied to the saddle, arrives at the home of S. and delivers his message, adding: "These presents are from O. to you as a surety of the truth of my message, and he awaits your coming in a few days. The tobacco is for your friends to smoke." He then delivers the horse and all the articles attached to it to S. The messenger often wears two suits of clothes. In such case, he divests himself of the outer one, and presents it to S. as a gift from his master; but sometimes it is the custom for the young men to attack him, and take the clothes off without ceremony. S. then invites his friends to accompany him. Each of them gives him presents of more or less value. Then he mounts his host's messenger on another horse, attaching an exact equivalent of the articles received, and gives him another suit to put on over his ordinary clothes. This is a return present to his master. S. and the rest start on horseback for O.'s house. They take with them two or three pack-horses loaded with presents, and other horses, also intended as presents. On the morning of the day on which the guests are to arrive at O.'s house, the messenger leaves them, and hurries to his master to tell him that the guests will arrive that afternoon. At the same time he delivers the return present of the horse with the attached articles, saying, "These are surety of S.'s speedy arrival." Young men and women are then sent out to meet the guests, and to treat them to refreshments or a meal on the road, which they are supposed to need after their journey. In the afternoon the guests appear. Drawing up in line some distance off, they beat their drum to give notice of their arrival, and commence to sing. A man, called the "speaker," is then sent out to invite them to take possession of the long, half-open lodge (see p. 196) which has been prepared for their accommodation. There they are met and welcomed by their host, or the host's speaker, who makes a speech to his chief guest, S. This compliment is returned by the latter making many flattering remarks to his host. Supper is then spread for the guests on rows of large table-mats, around which fifty or more individuals squat at a time. After the meal is over, O. and his friends also partake of supper. Huge log fires are then lighted between the long lodge of the guests and that occupied by the host and his friends. A present of tobacco is then made by O. to his guests for them to smoke, after which S.'s speaker gives away the presents which S. has received from his friends. With each present he makes an oration, and occasionally causes much laughter by alluding to the article in a jocular style; or, holding it up before all the people, he says, "This is from S. to O., because he has seen him." The host's speaker repeats his words, and then the article is handed over. These presents, though nominally given to O., are really intended for O.'s friends who have given him presents. Between the giving of presents, the donating party generally extemporize a song, accompanying it with the beating of drums and dancing. Sometimes the principal of the donating party dances to the accompaniment of drum

and song. Any person of the opposite side who praises the dancer is entitled to a present. The chief or best singers sit in a circle round the drummer or leader of the songs.

The next night O. gives presents in the same manner. The first of these are given to S.'s friends, and are about equal in value to those received by O.'s friends the night before. In this way the friends of each party are requited for the presents which they have given to their respective leaders. The principal presents are then given to S. by O., which ends the potlatch. These latter presents are generally repaid the next year, when S. invites O. and his friends to a return potlatch. On the morrow the remaining food is divided among all present, as are also the cups, plates, knives, spoons, mats, etc., which were used during the feast. The articles principally interchanged as presents are horses and blankets, money, guns, clothes, and food.

The drums used at these and other ceremonies of which dancing or singing forms part are similar to the tambourine, but larger, and are covered with fawn-skin. They are frequently painted red, in patterns (Fig. 315, *a*), with deer-hoofs attached round the sides or in a bunch underneath, to make a rattling noise. They are beaten by the hand or a short stick. The drumsticks often have a padded end, the handle being ornamented with feathers (Fig. 315, *b*). Many of the singers keep time by beating one stick against another, or on the ground, or on a piece of board. At such feasts it was formerly considered necessary for the host, in order to preserve his good name, to supply the company with fresh meat. Accordingly large numbers of horses were killed and eaten. Within the last twelve years, however, cattle have been slaughtered instead, or a party of hunters have gone into the mountains beforehand to obtain venison for the company. Sometimes a man would offer a present to the person who sang the best song. He himself was generally the judge; but sometimes it was decided by vote of the people assembled. Both men and women competed. Some accompanied their singing with a drum. Nowadays the present is generally five dollars in cash. Any kind of song may be sung, and in any language.

Another custom which still obtains, is that of one individual giving presents to another, either as a mark of good will or as a sign of recognition. This is particularly the case between friends or blood relations living at some distance from each other. It is also often done when one meets a distant relative or friend for the first time, especially if he visits one's house. In every case an exact equivalent as a return present is expected at some future date. Every Indian is welcome at another's house to eat a meal without any charge, even if he be an enemy; and as long as one has a morsel to eat, he will share it with his friends.

When the winter provisions of a person were exhausted, he was sometimes compelled to go begging. This was done in the following manner: he put on a dogskin blanket and rolled dogskins around his legs. He wore a mask made of birch-bark, with holes for the eyes, and with whiskers made of horsehair or other hair glued on to it. The whole mask, or part of it, was painted black. He

entered the underground house, carrying a staff in his hand and a basket on his back, and went up to the fire and warmed himself. Such a person was much dreaded by children. After a little while he began to dance, grunting. The people put some presents of food into his basket, and he left the lodge.

The Thompson Indians, at least the upper division, have smoked from time immemorial. Their substitute for tobacco was a plant, a genuine wild tobacco (*Nicotiana attenuata* Torr.), which grew in the warmest valleys. The leaves were gathered, dried, and greased, and when used were broken up and mixed with bearberry-leaves, which had first been dried or roasted over a fire. This wild tobacco is now almost altogether replaced by the tobacco of the whites, of which most members of the tribe are very fond, though hardly any of them will smoke it alone, preferring to mix it with bearberry-leaves. Among the upper division of the tribe the women smoke equally as much as the men. Two or three generations ago, however, women seldom or never smoked. Smoking was looked upon as the privilege solely of the men. Only such women smoked as laid claim to being strong in "medicine."

The pipes formerly used, as also many of those of the present day, were made almost altogether of stone, generally with high narrow bowls and long stems (Figs. 271–275). Two kinds of stone are used,—a soapstone of dark-greenish color, and slightly transparent (Fig. 272); the other apparently a soft slate, which, when rubbed with grease and smoked a while, turns a rich glossy black. Sometimes pipes are made of sandstone (Fig. 276) or of white clay. Sagebrush-root and buck's horn (Fig. 277) are also used. The stone pipes are frequently carved, and the carving filled in with melted lead or German silver. Formerly red paint was used. The stone pipe shown in Fig. 277 has a bowl of peculiar form. Maple-wood is preferred for making the stems, which are rather thick, and from five or six inches to a foot and a half in length. Some of the old pipes had bowls carved into figures representing heads of animals, birds, and men, while some had a narrow carved ridge extending down the front of the bowl. Others had a square piece at the bottom of the bowl, through which a hole was bored for the attachment of a string connecting it with the stem, and on which were often strung beads, etc. Shamans' pipes (see Fig. 306), were often decorated with eagle-feathers. These, and also the pipes smoked at gatherings or councils, were of a much larger size than the ordinary ones. Besides these pipes of their own manufacture, catlinite pipes were bartered from the tribes to the southeast, and pipe tomahawks were obtained from the same source and from the Hudson Bay Company.

Sometimes pipes with double bowls were used. Tubular pipes such as described by Harlan I. Smith as found in Lytton and in Kamloops (Part III, p.155) are remembered by old Indians to have been in use, although they were not so common as the ordinary pipes. One was seen in use in eastern Washington as late as 1896.

The custom of passing the pipe around among all the men in a circle is still

Fig. 271.

Fig. 272.

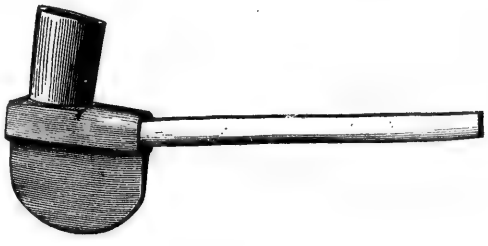


Fig. 273.

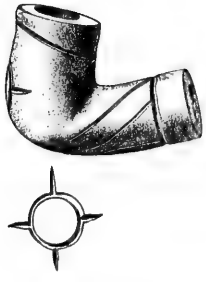


Fig. 274.

Fig. 275.

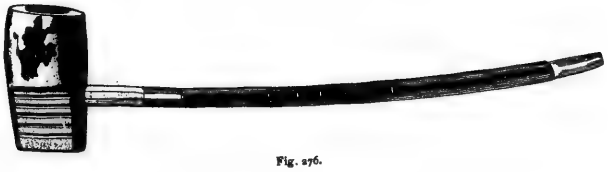


Fig. 276.

Fig. 277.

Figs. 271 (x$\frac{1}{17}$), 272 (x$\frac{1}{10}$), 273 (x$\frac{1}{10}$), 274 (x$\frac{1}{10}$), 275 (x$\frac{1}{10}$), 276 (x$\frac{1}{10}$ *A*), 277 (x$\frac{1}{10}$). Pipes. Fig. 276, $\frac{1}{3}$ nat. size; others, $\frac{1}{2}$ nat. size.

practised to some extent. This is done before making speeches or discussing business transactions. The pipe was passed around, and is yet, among a group of friends while a person is speaking. Especially is this so at gatherings; and it is also customary, when a man or a woman meets a friend with whom he or she wishes to converse, for them to sit down together, and for one of the parties to fill the pipe and smoke it with the friend, alternately taking a few whiffs. In these cases the pipe is passed round the company in the direction of the sun's course. All this is looked upon as a sign of good will. If the pipe is passed in a direction opposite to that of the sun's course, it is a sign of displeasure, anger, or evil wishes, as is also the case if a man tear his shirt or some other part of his clothes. If this be done while talking or quarrelling with a person, it means that the latter is considered an enemy.

XI.—BIRTH, CHILDHOOD, PUBERTY, MARRIAGE, AND DEATH.

PREGNANCY. — When a newly married woman was with child for the first time, both she and her husband had to go through certain ceremonies similar to the puberty ceremonies (p. 311); otherwise many evil consequences might result. The couple had to bathe often in cold water, and to sweat-bathe. While bathing, the woman prayed, "May I have no trouble and give birth to my child easily!" or, "May I have no trouble when I am giving birth! I rely on thee, Dawn of the Day. Pity me!" The man had to go out hunting many times; and both had to pray much to the Dawn of the Day, and sometimes to the Water. The spring at which a woman who was with child, or her husband, had drunk or washed, was liable to run dry or to decrease in volume, to avoid which, the Indians put a stone into the water.

Many restrictions were placed upon a woman with child, such as the following: she was not allowed to touch with her hand or to eat the flesh of the porcupine, or anything killed by an eagle or hawk, since, if she ate of them, it was said that her child would resemble them in form, feature, or habits. If she ate flesh of the hare, the child would have a harelip. She must not eat the flesh of a lynx or a dog on account of the part played by those animals in mythological traditions, nor of the marmot or certain kinds of trout. She was not allowed to eat anything her husband was restricted from eating. She must not eat black-bear flesh; for if she did, she would have no more children. There were no restrictions regarding a pregnant woman eating game which had been shot through certain bones or parts of the body. She must not eat food of which a mouse, a rat, or a dog had eaten part; for if she did, she would have a premature birth. If she met or saw a snake, she had to turn and walk away in the opposite direction. If she stepped on the tracks of a wolf or otter, her child would be still-born or die shortly after birth, and her children ever afterward would die in infancy. In such case she had to repair to a shaman who had the otter or wolf for his guardian spirit, and after he had treated her, her children would not die. She must not look on when a corpse was being prepared for burial; if she did, the navel-string would become twisted around the child, like the string tied around the corpse. She was not allowed to smoke. She was permitted to eat the roasted flesh of the weasel or fisher; and, if their entire skins were stretched and hung up above the head of her bed, her child would be good-looking, like those animals.

Besides the restrictions above mentioned, if pregnant for the first time, she was not allowed to touch salmon with her hands, or to eat salmon-heads, nor must she put aside food to eat at another time. If any food were left over after eating, she must give it to another person. All this was done that she might have an easy birth. She must not scratch herself, because it would leave marks. She had to do up her hair in the style used by girls reaching puberty. Some people observed these latter restrictions before the birth of the second child also. If a

pregnant woman felt something small moving backward and forward inside of her belly, she knew she would have a male child. This feeling was said to be caused by the child's penis. Then the father made a miniature bow and arrows, and, shortly after the child's birth, placed them in his hands, saying, "Here are your bow and arrows. Become acquainted with them, and may you use them well in after-years!"

The following restrictions were placed on the husband of a pregnant woman: He must not hunt the black or grisly bear, nor eat their meat, else the child would dissolve or cease to exist in the mother's womb, or would be still-born; neither must he eat or hunt porcupine and hare. Hunting and eating willow-grouse or fool-hen were also forbidden, that the child might not be foolish. He must not hunt or eat squirrel, else the child would cry much when young. He must not hunt or snare otter, wolf, coyote, marten, and badger. He must not eat the flesh of lynx or dog. He must not kill snakes of any kind; should he do so, the child would resemble a dead person or ghost. He may hunt deer, weasel, and fisher; but if his wife were pregnant for the first time, he must not eat the meat of deer he had killed until after it had been dead one day; if he did, he would see no more game. He must not walk in the tracks of a wounded deer, because he might have bad luck afterward in hunting.

Birth. — Among the upper division of the tribe, a woman, when giving birth to a child, lay on her side, with her head and shoulders somewhat elevated, and took hold of a rope placed there for that purpose. Many women had recourse to the services of an elderly woman experienced in such matters; but others never accepted help of any kind, or only that of their husband, or of such women as were in the house. Elderly women who acted as midwives generally received a deerskin blanket for their work. The midwife did not require any purification afterward, beyond washing her hands.

The afterbirth was taken away and hung up on the branch of a tree, that no dog or snake might touch it. If it were touched by either, the woman would have no more children. It was not supposed to kill the tree. Among the Lower Thompsons it was buried near water. If a woman had a premature birth or a miscarriage, the afterbirth was thrown into the river, or occasionally it was buried in wet ground. Any blood lost was buried. The navel-string, after being cut with an ordinary knife, was tied up. It was generally cut the length of the outside joint of the first finger (about an inch), tied with something soft, as hair of a squirrel or hare, and smeared with black-pine gum. It is said that some people, and more especially the Lower Thompsons, did not tie the string at all, but simply smeared it with tree-gum and the pollen of the tule. Immediately after the birth occurred, the father went outside and fired an arrow into the air; if this were not done, it was said that the child's navel would swell. At the present day a shot is fired from a gun instead. The piece of the infant's navel-string outside of the ligature, after dropping off, was sewed up by the mother in a piece of buckskin which was embroidered with hair, quills, or beads. It was then tied to the broad

buckskin band that extended round the head of the cradle on the outside. Numerous thongs depended from it, to which were attached fawn's hoofs, large glass beads, and bone beads, some of each on every thong. These made a jingling noise when the cradle was moved. Sleigh-bells are now often used for this purpose. If this piece of the infant's navel-string could not be found after it had dropped off, or if it were lost, it was looked upon as a calamity, as it was believed that the child would in after-years become foolish, would do foolish, bad things, or would be lost while hunting or travelling.

Indian women, even at the present day, almost invariably give birth to children with the greatest ease. Very often they are walking around, attending to their duties, two or three hours before the birth takes place, and again a few hours afterward. If a woman has a hard delivery, her husband goes to the water and bathes. He must dive or plunge once so that his whole body is covered. Then he runs to his house nude, with the exception of his breech-cloth, and walks or runs around it four times, following the sun's course. Then he enters, and stands at his wife's head. After this she will give birth to the child quickly.

Immediately after giving birth to the child, the mother is given a hot drink made by boiling branches of service-berry or of another berry bush. Among the Lower Thompsons, a decoction made from cedar is drunk instead. Before delivery, if there is much pain, the midwife rubs the abdomen with her hand, and gives the woman warm water to drink. Should a woman about to give birth to a child send word to all the people, she would have a harder birth. It is said that the child shrinks back when aware of the presence of people, or when it hears a noise, but comes forward again when all is quiet.

Abortion was rarely practised, and was effected by the drinking of medicine. Newly born babes were sometimes, but very rarely, summarily disposed of by strangling or drowning, but women who did so were thought very severely of, and publicly reprimanded.

For a period of six weeks after child-birth, the mother had to wash herself each morning in the water of some creek. She also drank an herb tea; and her husband separated from her until her washing period was over. The period of purification and separation was formerly three or four months. At the present day one month is generally considered a sufficient length of time to purify and to exercise restraint. For four days after confinement the woman did not go near the fire, especially when people were cooking food; and when passing near it, a mat was placed between her and the fire. A woman at that period was not allowed to cook.

Immediately after birth, the child was well washed with the hand, in warm water in which spruce-bark, balsam-bark, etc., had been boiled. Tamarack-bark was also used for this purpose, as the child who was washed in such water was said to become strong in after-years. Sometimes shortly after this the child was smeared with a mixture of black-pine pitch and deer-fat. This was said to make it quiet, and to cause it never to cry or to be peevish.

CHILDHOOD. — When a few days old, the Indian baby is placed in its cradle, or rather its carrier. Among the Upper Thompsons these carriers are mostly made of one piece of birch-bark, the sides turned up and sewed together at each end. Formerly many of these birch-bark carriers were covered with buckskin. To the sides were sewed buckskin flaps for holding the baby in while being carried. These were fastened together by a buckskin lacing. Near the top, reaching over from side to side, was a hoop to keep the blanket or cloth off the baby's face, and to give it breathing-space when it was necessary to cover it over. To this hoop were attached trinkets in the shape of bells, beads, etc., to attract the child's attention. In the bottom end was a wooden or birch-bark conduit to carry off the moisture of the infant. Figs. 280 and 278 show the forms of conduit used respectively for male and female children. The carrier of the Lower Thompsons, though of the same shape as those just described, was made of coiled basketry (Fig. 279), and decorated on that side which is visible when the cradle hangs on the back. Like those made of birch-bark, it also had a conduit. The Upper Fraser band used carriers similar to those of the Lower Thompsons, and made of spruce-root. The Lower Thompsons sometimes made cradles of the hide of the black bear, the hair side inward. All these cradles were carried by means of the ordinary packing-line, the ends of which were fastened round the cradle, allowing it to lie horizontally

Fig. 278 ($\frac{1}{10}$). Conduit for Cradle of Female Infant.

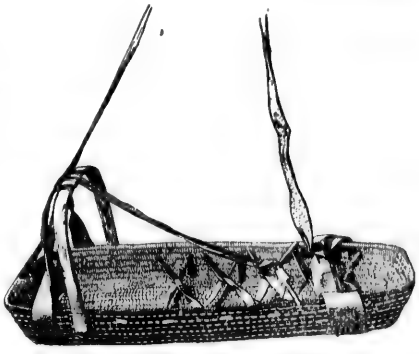


Fig. 279 ($\frac{1}{10}$). Cradle of Lower Thompsons.

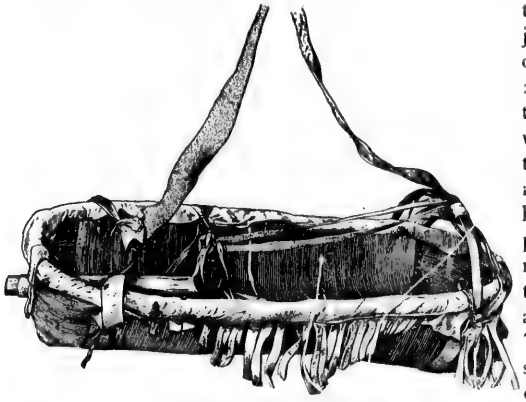


Fig. 280 ($\frac{1}{10}$). Birch-bark Cradle.

across the back. Some birch carriers had packing-lines made of a very wide piece of double buckskin, often embroidered, sewed to the buckskin covering. The covering itself, and the flaps which held the child, were also often highly ornamented. Fig. 280 represents a baby-carrier of the Spences Bridge band, made of two pieces of bark sewed together with Indian-hemp thread. A hoop of maple-wood forms the edge, to which the bark is sewed. It is further strengthened by strips of bark fastened inside. The edge is covered with doeskin, and fringe of the same material hangs around the outside. It is carried by a strap of doeskin that is attached to the cradle. The hoop is made of maple-wood. Its position can be adjusted by means of buckskin strings, and it may be folded back over the head. Outside, at the head end, is attached a bunch of rattling deer-hoofs. The cover, which is not shown in the drawing, is made of fawn-skin.

A few of the Thompson Indians in the neighborhood of Spences Bridge, and most of the Nicola Valley Indians, used a different kind of carrier. With these the child was put into a thick buckskin sack, only a place for its face being left open. The sack was tightened in front by a buckskin lacing. The carrier was a flat piece of board the length and breadth of the infant, with a hoop near the head, as on the birch-bark carrier. To the sides of the board were fastened strong buckskin flaps, which, after the baby was put on the board, were lapped over its body from the head downward, and drawn tight with a buckskin lacing. Two holes, for the attachment of the packing-line, were made in the side of the board, near the upper end (Fig. 281, *a*). When carried, these cradles hung down the mother's back; and when riding, they were often hung from the pommel of the saddle; but, if the mother were working, they were suspended from the branch of a tree. Sometimes the top of the board had a handle by which it was suspended, in place of the two lateral holes (Fig. 281, *b*).

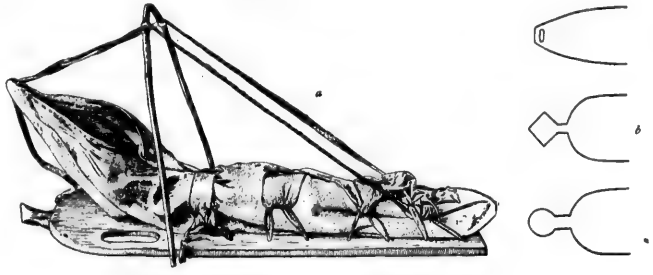


Fig. 281, *a* ($\frac{1}{12}$), Cradle of Nicola Band; *b*, Handles of Cradles.

The blanket in which the baby was wrapped was made of softened fawn-skin with the hair on; and for greater softness the bottoms of the birch-bark carriers were strewn with grass, small fir-twigs, sagebrush bark or branches, over which

were laid skins, such as those of the hare, squirrel, fawn, coyote, etc., and, among the Upper Fraser band, of the dog. The Lower Thompsons laid softened cedar-bark in the cradle.

By some, branches of wild currant were put in the bottom of the carrier, which were believed to quiet the child. Others placed there the dried tail and lower part of the backbone of the silver salmon, so that the child should not urinate often. The carriers here described are the only ones in use at the present day.

The Thompson Indians, like the other interior tribes, never compressed or deformed their children's heads in any manner, and looked with derision on the custom. A few of the Lower Thompsons, who had married women from the coast, permitted them to deform the heads of their children. Moss was put between the feet of the infant, or they were bandaged with buckskin to give them the proper shape. Shortly after birth their noses were pulled, — generally by the midwife, but sometimes by father or mother, — to prevent them from developing into "pug" noses. At the same time the midwife opened the child's eyes wide by pulling the upper eyelid up and the lower down, in order that the child should have nice, round, open eyes. All parts of the body were pulled or rubbed by the father or mother, so that the limbs, etc., should be well formed. According to the manner in which the features were pulled and shaped after birth, would the child, on reaching maturity, be pretty or ugly.

When the child could walk, it was allowed to run around naked, or nearly so; but girls wore a breech-cloth or a robe, this being the only wearing apparel until they reached the age of puberty. Up to this time they had no thought or care, being allowed to play or do almost as they liked. Only two restrictions were laid on them: they were made to rise early, and wash frequently in cold water, and were not permitted to play after sunset or to make too much noise. Children were often scared into quietness by being told, "The Owl will come and take you, and will put you into his basket, which contains snakes or crawling insects, and will then fly away with you." Young children at the present day are generally very much afraid of the owl.[1] When a child lost its teeth, each one, as it fell out, was taken by the father and stuck into a piece of raw deer-flesh until out of sight. This was then given to a dog, who of course swallowed it whole. I cannot obtain any reason for this custom.

The custom of giving children to friends to bring up was formerly prevalent. If a child died, sometimes a friend of the parents who had many children would give them one of his, a few years of age, to take the place of the dead child; and they were expected to rear it until it reached the age of maturity. If a married couple had no children, and were thought highly of by the other people, a friend or relative who had many children gave them one of his, that they might not be lonely. Many of these children, when grown up, preferred to live with their foster-parents rather than with their real parents. Barren women desirous of

[1] See Traditions of the Thompson River Indians, by James Teit, p. 63.

having children ate a roasted mouse of a certain species. Buck's penis was sometimes eaten by women, that they might bear male children.

When a mother went up the high mountains to dig roots, etc., taking her baby there for the first time, the first evening after reaching her digging-ground she would break a branch from a tree, and hang her child in its carrier on the broken limb. She painted her whole face, and sometimes the top of her head, red, and danced there before the infant, sometimes all night. She put her hands close together, as if holding something, blew in them, and ran off some distance; then, opening them, she made the motion of throwing away something. This was symbolic of taking disease or evil from the infant, and throwing it far away. She prayed constantly to the spirits of the place, or to the mountains themselves, asking that her child might never be sick, and that, if it were ever bewitched, and no shaman were near to help, nevertheless it might not die, or that she herself might have power to defeat the evil. She also addressed the spirits of the mountains on her own behalf, kneeling down, spitting on her hands, and rubbing her body upward over the front to the face, then over the top of the head backward, meanwhile praying that she might be delivered from all disease or trouble, that she might never be hurt in body, or be bewitched, and that, if sick, she might get well soon.

When the child had outgrown the cradle, the latter was suspended from the branch of a tree some distance from the village, never to be used again.

The first-born and the second-born child of a family were considered to be heavier of foot than the other children of the family. They were also believed to be unlucky, especially in hunting. The youngest child of a family was considered the luckiest. On the birth of a child, the father generally gave a feast to the neighbors. At this feast sometimes an old man or woman would ask to have the child placed in his or her arms, and, holding the child for a while, would bless it. To the one blessing the child, the father would make a present of a skin. Only parents who had been married by the ceremonies described on p. 322 gave birth feasts.

In the winter-time, children of both sexes had to pass through an ordeal called "whipping the children." This ceremony was generally performed twice a year, while the Indians were all living in their winter houses. An elderly man cut some long thin switches, generally from a service-berry bush. These he tied together at one end, making a formidable whip. He then went to the hole of the winter house and struck it four times with his whip. The children inside then knew what was going to happen, and many of them would hide in terror. The man then came down the ladder, and held up the switches, saying, "Who will pick my berries?" If the people inside wished to save the children from going through the ordeal, some woman would arise, take up her basket, and commence to dance opposite the man, pretending to pick berries off the stick into her basket, and often at the same time singing a song. The man, being then satisfied, went out and threw away the switches. Sometimes the people set the children an

example of courage and endurance under pain. They refused to dance and pick the berries off the switches, and instead one of them pulled off his shirt, stepped up to the man, and held up his clasped hands and arms straight above his head. The man then struck this substitute for the children four times across the middle of the back with the supple switches, each time harder than the preceding. Then the man, being satisfied, went outside and threw away the whip. If, however, the people of the house wanted the children to be put through the ordeal, none of them would volunteer to "pick berries" or to take a thrashing. Then the flogger commanded the children to come forward one by one, and to pick berries. Each boy and girl of about the age of eight years and upward then went forward one at a time, danced, sang, and went through the motion of picking berries into a basket. If all did this, then the flogger went away; but if any refused, either through fear or bashfulness, or in order to show their courage, they had to come forward, and were struck four times over the bare back. Sometimes a lad asked for and took more than four lashes. If he stood up without flinching until all the switches were broken in lashing him, he was presented with the stumps and told to go and wash: he had done a great feat. Often his whole body was covered with blood. That winter house was exempt from the ordeal for a considerable time. Girls and boys were subject to this ordeal until married, or until they had distinguished themselves in some way A boy who was not bashful, but went up and met the flogger as he came into the house, made a speech to him, and, holding out his hands, blessed him, was generally exempt from the flogging. The remains of the whip were always thrown into the river. After going through the ceremony, all the children were sent to wash in cold water.

The morning after the performance of the ordeal, the old man who gave the thrashing invited to a feast all the people of that winter house, and the children in particular. It was said that if the flogger struck the children with the same whip that he had used on a woman, the evil influences from the latter would be transferred to the children. One reason given by the Indians for this custom was to help the children overcome their bashfulness, to make them courageous, and capable of enduring great pain without fear or flinching. The Indians also say that this ceremony was performed to find out the character of the boys. A boy who at once stepped forward, threw up his arms, and took his flogging, would be a good warrior. It was also believed that those who had undergone the flogging, if shot or hurt in battle, would recover quickly. Within the last fifteen years the custom has gone out of use.

Twins. — A woman about to be delivered of twins was generally made aware of the fact beforehand by the repeated appearance of the grisly bear in her dreams; therefore twins were regarded as different from other children, and were treated accordingly. They were called "grisly-bear children" or "hairy feet." Immediately after their birth, the father put on a head-band and went outside, walking round the house in a circle, striking the ground with a fir-bough, and singing the grisly-bear song. These children were supposed to be under the special protection

of the grisly bear, and were endowed by him with special powers. Among these was the power of creating good or bad weather. Twins were supposed to be unable to see a grisly bear. The grisly was not looked upon as the real father of the children, but only as their protector. When twins were born, if it were possible, a young man was selected by the father to sing when they first cried. Such a man had several duties to perform. It was considered a privilege to be thus singled out, as such a person was thought to become proficient in the mystery of the grisly bear, and obtained him for his guardian spirit. He became unable to see the grisly bear, who always kept out of his way. This man wore a head-band, generally of the bark of *Elæagnus argentea* Pursh., into which were stuck eagle or hawk feathers. He painted his whole face red, and held a fir-branch in each hand. If the twins were male and female, he held a male fir-branch in the right hand, and a female fir-branch in the left.[1] As soon as the children began to cry, he went four times around them, following the sun's course, at the same time singing the grisly-bear song, and striking the children with the branches, — the female with the one in the left hand, and the male with the one in the right hand. He always took care to strike the elder first. The parents, during the ceremony, had their faces painted red. The grisly-bear painting was a picture of a bear's paw in red on each cheek. The impression of a man's hand in red was used to represent a bear in facial paintings. Instead of their father, the singer sometimes staid with the twins during the entire period of separation of the parents, and took them under his special care, washing them and singing over them. He, as well as the parents, constantly kept two fir-branches, corresponding to the sex of the twins, near their pillows. The mother always took care to suckle the elder first. If she should not do this, one of the twins would die. After the birth of twins, the parents moved some distance away from the other people, and lived in a lodge made of fir-boughs and bark, and continued to live there until the children were about four years of age. During all this time the twins were taken great care of, being bathed, washed with fir twigs or boughs dipped in water, and not allowed to come in contact with other people. While this washing process was going on, the father described circles around them with fir-boughs, at the same time singing the grisly-bear song. A male passing by a lodge in which twin children resided, always whistled. When wishing to see some of the inmates, he called them by whistling from a distance, but he did not enter.

Puberty. — A great many ceremonies were performed at the time when boys and girls reached puberty, the object of most of which was to make the young people healthy, and successful in that particular walk of life to which they might devote themselves.

Puberty of Girls. — A girl, on attaining puberty, was at once separated from all the other people. Sometimes parents, when one of their daughters reached

[1] It is not quite clear what the Indians call male and female plants. It seems that on the whole the size of flower and branch determines the supposed sex of the plant. The male branches of coniferous trees are called by the Indians female.

this age, would move into the wilder parts of the mountains to give her a better opportunity to perform the required ceremonies. A conical hut of fir branches and bark was erected at some little distance from the other houses, and during the daytime the girl was made to squat on her heels inside of it. A circular hole, so deep that its top was even with the girl's shoulder-blade when she squatted, was often dug inside the hut, and in this she had to sit. The location of this hut away from the other houses was to prevent the smoke of the lodges from blowing down on the girl, as it was believed to make her unlucky or sick. On the first indications, and on each succeeding morning during her first menstruation, her face was painted red all over. Her hair was done up in two knots, one behind each ear (Fig. 208). Into one of these knots an implement for scratching her skin, made of deer-bone (Fig. 282), was often stuck. She was wrapped in a heavy blanket, which covered her body from top to toe. This blanket was generally put on over her clothes, and fastened round the waist with a sash or string, and at the breast with a wooden pin or button. Formerly a heavy skin robe was worn instead. She was then made to run as fast as possible to some goal, generally twice going and twice returning, until she sweated profusely. The first night of her separation the girl was made to repair to some prominent place in the mountains, such as a peak or the top of a hill. Here she gathered a quantity of fir-wood, preferably wood which was black or which had been burned at some former time. This she piled around the foot of a tree near the top of the hill, and set fire to it. Then she spit four times into the fire, praying to it that she might never suffer hunger. She next danced around the fire and its embers, singing and praying until daybreak. This custom was confined to the Upper Thompsons. Among the Lower Thompsons she carried a staff for one night. About daybreak she leaned it against the stump of a tree, and prayed to the Day-dawn that she might be blessed with a good husband, which was symbolized by the staff. Among both the Upper and Lower Thompsons she had to run as fast as she could, praying at the same time to the Earth or Nature that she might be fleet of foot and tireless of limb. She split small fir-trees in two from top to bottom, so that she might be strong of muscle and body. Somewhat larger ones she bent over or twisted around, sometimes tying the ends of the trees into knots. The trees thus treated were from three to five feet high.

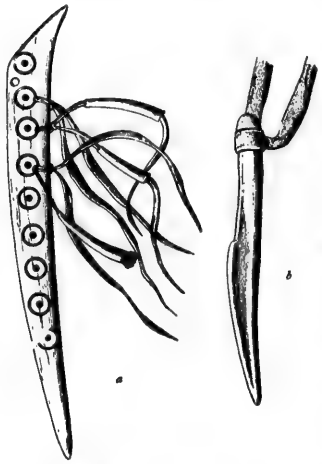


Fig. 282 *a* (1/1), *b* (1/1). Scratchers. ½ and ⅔ nat. size.

She dug trenches, that she might be capable of doing a large amount of

digging and other hard work. The trenches were from twenty to thirty yards in length, and generally shallow. Others were short and deep. They were near some trail, and parallel to it, always on the lower side of the trail. The excavated dirt was thrown on the lower side of the ditch. This was believed to shorten the duration of her monthly periods. She planted at each end of the trench a single fir-branch or the stick with which she had dug the ditch. Sometimes she planted her root-digger there, or deposited a single smooth stone, on which she painted pictures; or she placed two or three unpainted small stones at each end. Sometimes the pebbles that the girl let drop out from under her dress when running were used for this purpose (see p. 314). She also wiped her eyes and her face with small fir-branches, that she might be good-looking, and never become blind or have sore eyes. After the ceremony the fir-branches were hung on the branches of a tree. These ceremonies were repeated for four nights or mornings in succession, four times each morning, and each time she supplicated the Dawn of the Day. She also wandered some nights to lonely parts of the mountains, where she would dance, imploring the spirits to pity and protect her during her future life. Then she would lie down and sleep at these places.

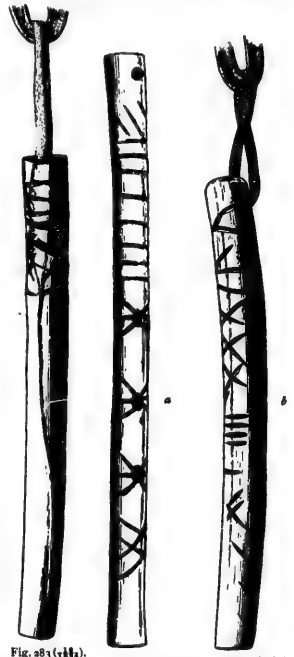


Fig. 283 ($\frac{1}{10}$). Drinking-tube. $\frac{1}{3}$ nat. size.

Fig. 284, *a* ($\frac{1}{10}$), *b* ($\frac{1}{10}$). Drinking-tubes with Holes. $\frac{1}{3}$ nat. size.

The first four days and nights she did not wash. She had to fast, but was allowed a little water. Her drinking-water was kept in a birch-bark cup painted red. For the first four days a new cup was given her each day, which was thrown away at night. Her mouth must not touch the surface of the water: therefore she drank through a tube (Fig. 283) made from the leg of a crane, a swan, or a goose. Sometimes the tube had holes in it, so that it could also be used as a whistle (Fig. 284). The tubes used by the Lower Thompsons never had such holes.

During the first four days she wore a rough head-dress of conical shape, made of small fir-branches, usually four, tied tightly at their lower ends and again loosely about halfway down. The branches that covered the back were longer than those in front. They were tied loosely in front so as to leave an opening for the face. These branches were worn on the head like a hat, and reached below the breasts. Many also wore sleeveless shirts or tunics made of fir-branches woven or tied together. When the girl repaired to her bathing-place in

the early morning, she took off this head-dress, and placed it on the top of four different tree-stumps, one after another, each time praying to the Dawn, that, in like manner as she was liberal and crowned these stumps, even so might she be liberal to her friends, if she were granted riches. Moreover, she asked that her friends might be equally liberal toward her, and return her presents, etc., freely and abundantly. The crowning of stumps was rarely practised by the Lower Thompsons.

Another morning ceremony was to run four times, carrying two small stones obtained from underneath the water. These were put into her bosom; and as the girl ran, they passed down between her bare body and her clothes, falling to the ground. As she ran, she prayed to the Dawn that it might come to pass, that, when she should be with child, she might be delivered as easily as she had been delivered of these two stones.

After the first four days, during the rest of the period of isolation, she was allowed to eat, to wash, to lie down, and to comb her hair. She was sparingly fed by her parents or guardians. Part of the first four scanty meals had to be buried in the earth beneath where the girl sat, or, more generally, at the crossing of two trails, or at both places. This was done in order that for the remainder of her life she should never want for a little food or drink.

She had to repair to the water, preferably to a spring. She carried four stones in her bosom, which, on reaching water, she took out and spat on, throwing them one at a time into the water, praying at the same time that all disease might leave her as these stones did. Here she washed and bathed herself, drawing a small fir-branch — among the Lower Thompsons sometimes a hemlock-branch — over each part of her body four times, at the same time praying to the Dawn that every part of her body might be free from disease or pain in future years. Having finished washing, she stood up and addressed the Dawn thus: "If it should happen that my body be afflicted with sickness, may it leave me as easily as this fir-branch does!" at the last words tossing the branch away from her, between her legs, and backward. In washing, she never touched her body with her hands, but used a brush made of fir-boughs tied together, which she dipped into the water as required. She generally sat in the water while washing.

Fig. 285 *a*, *b* (a½ *a*, *b*). Girls' Combs. ⅓ nat. size.

Now she was also allowed to take off the heavy robe, which, however, she continued to wear when sleeping, and when walking from the lodge to her washing-place. After the first four days some girls put on aprons of buckskin reaching to their knees. On them were pictures painted with red paint.

For combing, the girl used a four or five pronged comb, that her periods of menstruation might never be prolonged over that number of days (Fig. 285).

On the fifth morning she received a new birch-bark cup, which she kept during the rest of the period of isolation. She continued to drink through her tube. Should she drink from a stream or spring without using her tube, the spring would dry up. Each morning, on reaching the water where she washed, she sucked four mouthfuls through the tube, and spat out each. Afterwards she could drink through the tube.

To make her body pure, the girl tied together around the middle and one end four needles of the yellow pine, and, when washing, she stuck their sharp ends into the flesh of her armpits until it bled. At the same time she prayed that her armpits and the skin of her body might never become noxious, but always smell sweet. For this purpose, pads of wild strawberry-leaves were worn under the armpits by some. Some used to spit four times on the top of a fir-twig held in the hand, at the same time praying to the Dawn that they might never have a foul breath. Girls were also in the habit of repairing to places where the yellow pine grew, and at break of day they rubbed their bodies, hands, and heads against the trunks of these trees. At the same time they prayed to the Dawn for deliverance from all sickness and evil influences during their lifetime.

The girl, when carrying home the fir or (among the Lower Thompsons) hemlock branches with which she strewed the floor of her hut each morning, had to stroke her back and head with a branch, praying that those members might never get tired when carrying heavy burdens. She also stroked her legs and feet, that they might never get tired when travelling long distances. She did the same to her moccasin-strings, that they might never break. Moreover, she made moccasins of sunflower-leaves and grass, and prayed that her real moccasins, even when thin and frail like these, might not wear out or burst when travelling. She often set up sticks and fir-branches near the crossings of trails.

The girl was always expected to be back in her hut at sunrise. During the day she often busied herself by picking one needle at a time off two large fir-branches suspended from the roof of her hut for that purpose. While thus engaged, she prayed that she might never be lazy, but always quick and active at work. The prayer was generally addressed to the fir-branch. During her period of training, she had to make miniatures of every article which women were in the habit of making, so that in after-years she might be capable of making those articles properly,— baskets of root and birch-bark, mats of different kinds, rope, thread, etc. Four large fir-branches were placed in front of the girl's hut, a little distance apart, leaving room to step once between each two, so that when she went out or in, she had to step over them. These branches were renewed each morning, the old ones being taken away and thrown into the creek, the girl praying, "May I never bewitch any man, nor my fellow-women! may it never happen!" The first four times that the girl happened to go out or in, she addressed the branches, saying, "If ever I step into trouble or difficulties,

or step unknowingly inside the magical spell of some person, may you help me, O Fir-branches, with your power!"

After eating, the girl was not allowed to wipe her mouth with her hand, as hair would grow around her mouth: she used for this purpose a bunch of cedar-bark or sagebrush-bark, which she kept hanging by a string around her neck. To this string were also often attached her comb, her scratcher, and her drinking-tube.

Each day she painted her face afresh, and she wore strings of parts of deer-hoofs around her ankles and knees, and attached to her waistband on each side of her body, which made a rattling noise when she walked or ran. Shortly before finishing her period of training, she repaired at night to the trench she had previously dug, and erected two poles several feet in length, one at each end, or four poles, one at each corner of the trench, and suspended from them all the miniature articles she had made during her training period.

Other customs were as follows: some of the first menstrual fluid was preserved by the girl, and tied up in a rag. It was afterward taken to the top of some lofty ridge, deposited in the windiest spot which was devoid of vegetation, and there burned by the girl, who prayed that she might never be troubled with prolonged periods of menstruation.

If the girl was short, and wanted to be taller, her lodge was made very high; she took hold of one of the lodge poles with both hands, at the same time standing up and addressing the Dawn. Then she put her palms together, with the tips of the middle fingers almost touching her mouth, and, taking a mouthful of water, she blew it four times through her tube over the tops of her fingers, each time beseeching the Dawn to make her taller. If she considered herself tall enough, her lodge was made very low, sometimes so low that she had no room to stand erect; she put the palm of her hand on the top of her head, and prayed to the Dawn that she might not grow any taller. If she thought she was too fat, when washing in the stream or spring she put both her hands together in the shape of a bowl, and, filling them full of water, lifted them to her mouth, then blew the water out of her hands over the fingers, and implored the Dawn to make her thinner. If a girl was afraid she might have large feet, she spat on them at break of day, and, rubbing the toes with her hands, prayed to the Dawn that her feet might be small, or that they might not grow any larger. In her lodge she frequently washed her face and head with a decoction of the stems and flowers of wild flax (*Linum perenne* L.), or with a decoction of the tops of young yellow pines. This was said to give her a fair complexion, smooth skin, and an abundant head of hair.

She picked lice out of her head, and dropped them into the hollow stem of a species of *Equisetum*. This she did on each of four days; then she repaired to a stream, and, placing the reed with its cargo in the current, allowed it to float away down stream. Meanwhile she prayed to the Day-dawn that in after-years she might be free from lice on her head or body.

She made a record of her offerings, and the ceremonies she had passed through, by painting pictures of them with red paint on bowlders and on small stones placed at the ends of her trenches. This was believed to insure long life. The pictures were generally all of the same character, and consisted of fir-branches, cross-trails, lodges, mats, men, etc., and were put on toward the end of her period of training (Plate XIX). She painted pictures of men, symbolic of her future husband. Children were forbidden to go near her hut or to converse with her, as they might get sick if they did.

After being isolated for four months, she was allowed to live with the other people. She had to help her mother with cooking, sewing, other household work, root-digging, etc. She washed herself morning and evening. Her dress is described on p. 217.

The Indians say that long ago the period of isolation extended over a year instead of four months, and that fourteen days elapsed before the girl was allowed to wash for the first time. In rare instances the girls sweat-bathed toward the end of their training period, if that period extended to six months or a year. They used a sweat-house constructed of four wands or of four fir-branches, which were covered over, of course; and they used four stones for heating the house. This was done by girls who wished to be shamans or to become wise.

The hut in which the girl had lived during her sequestration was allowed to remain as it was until it fell down. The four branches over which she had stepped were thrown into the water. The dress which she had worn was taken to a hilltop and burned, and the rest of her clothes were hung up in trees.

The girl, during the training period, was allowed to eat any kind of roots or vegetables, also dried salmon and trout. She must not eat fresh salmon or trout, nor grouse or other birds until the day after they had been killed; she must not eat deer or other quadrupeds, either fresh or dried; nor berries until a month after the first ones were ripe: else she would be liable to sickness or to be bewitched. A young woman should never eat bear-meat; if she did, she would have no children. A man who had a maturing daughter should not hunt or trap for about a month, as he would be unsuccessful. He should cut off the head of the first grouse he snared, take out its eyes, and place two small roots of *Zygadenus elegans* Pursh. in its orbits, and another in its mouth. It was then hung above or near his pillow. If this were not done, he would not be able to snare any more grouse or other small game. Other hunters would not give any deer-meat to the father of a maturing girl, and he generally did not give any to other hunters.

Puberty of Boys.— The ceremonies which boys had to perform depended upon their aspirations. Those who desired to become great hunters had to practise hunting and shooting in a ceremonial way. Those who desired to be warriors prayed to the Sun to give them their wish, and performed mimic battles. The would-be gambler danced, and played with gambling-sticks. Only warriors prayed to the Sun. The others prayed to the Dawn of the Day. If a boy wanted to

develop into an extraordinary man, the ceremonial isolation and practice were extended over years, which he spent alone with his guardian spirit in the mountains, fasting, sweating, and praying, until he gained the desired knowledge. Boys painted their faces afresh each day, according to their dreams, and did not let any person see the painted design until after they had obtained their protectors; therefore when they returned home, after their excursion in the mountains, they wore no face-paint. Adolescent boys commenced their regular training when they dreamed for the first time of an arrow, a canoe, or a woman. This happened generally between the ages of twelve and sixteen years. They were then made to run races, with their bows and arrows in their hands, until they sweated, when they were sent to wash in cold water. This was done four times on each of four successive days. During these days their faces were painted red all over, and they had to wear a head-band of cedar or other bark (Fig. 286), or sometimes of deer or other skin with hair on. The band was often narrow and twisted. They also wore deer-hoof ornaments round their ankles and knees, and used a tube for drinking through, and a bone to scratch their heads. They wore aprons on which were painted designs symbolizing their future occupations (see Fig. 302).

Fig. 286 (1/5). Boy's Head-band.

On the night of the first day they had to repair to a mountain-top and light a fire, and dance and sing there all night. The next three nights they repaired to the same mountain-top, or some other near by, where they spent the night dancing, singing, and praying to the Dawn of the Day, also firing arrows at targets in the early morning. They lighted the fire and prayed, that they might live long and always be healthy. The fire was also intended, it is said, as a signal to all the world that they had attained puberty. They then left their homes at intervals, and went to the lonely parts of the mountains, where they remained for from two to ten days at a time. If the weather were good, they generally staid away a month or two at a time, living on what game they shot. The first time they returned to the mountains, they had to stay four days and nights, during which they were supposed to fast. Some staid eight days. For two days they did not drink.

When at home, they ate sparingly and kept away from the fire, bathing morning and evening in the nearest creek. On repairing to the mountains, they took along a water-basket and a fire-drill, also a mat. There they fasted

sometimes for many days. They also purged themselves with medicine, made themselves vomit by running a thin pliable stick, or four small sticks tied together, down their throats, and purified themselves by means of the sweat-bath and by washing in cold water. This last, however, was not done until the second sojourn in the mountains, or about ten or more days after the beginning of the ceremonies.

The door of the sweat-lodge always faced the east, and was made of four sticks thickly interwoven with fir-branches, being movable in one piece, and made to fit the doorway. There was no rule as to the number of stones used to heat the sweat-lodge: many used eight, and some only four. The youths often struck their bodies with nettles while sweat-bathing. When the stones cooled off, they took them in their arms and ran with them, throwing them in front of them one after another, and praying that all disease and all laziness might leave them as these stones did. While in the sweat-lodge they prayed and sang, addressing the spirit of sweat-bathing, and asking to be made physically strong, agile, wise, brave, lucky, and wealthy, good hunters, trappers, and fishermen, etc.; also that they might never be bewitched, nor sick, poor, lazy, easily tired, etc. They addressed the spirit of sweat-bathing as "The Sweat-bathing Grandfather Chief." After sweat-bathing, they rubbed on their faces and under their armpits withered sunflower-leaves which had been pounded up, fine silt or mud sediment gathered off stones which had been deposited on the river-beach by the summer floods, or the white dusty covering on bark of cottonwood-trees. This they did that hair might not grow on their faces, nor their armpits smell bad. Four times they filled their mouths with water, and gargled their throats, that they might have a sweet breath. They rolled themselves, naked, in the dew, or washed their bodies with branches covered with dew. They did not paint quite as much after marriage as before. Some men were told by their spirit to paint either the left or right side, or to decorate their clothing in a certain manner, which they always did.

They also went through a system of gymnastics, jumping over sticks or bars placed between trees, logs, etc.; ran up and down hills as swiftly as possible, and without stopping; and took long runs or walks until fatigued, sometimes shooting at objects along their path as they ran. All the time they prayed that they might be made swift of foot, and strong of limb and lungs. They also practised shooting at marks with bows and arrows, and also shooting in the dark, or in moonlight and at daybreak. They set up a deer's humerus horizontally on a stick. The bone was cut crosswise, and the open end was placed toward the marksman. Sometimes immediately above this bone were suspended three additional marks, in the form of miniature figures of deer made of deerskin stuffed with grass. They were hung by strings from a branch, one above another. These represented a buck, a doe, and a fawn. The first-named had antlers, and was hung uppermost; the doe, in the middle; and the fawn, underneath. After dark each night, or in moonlight, for four successive nights, they fired four arrows at these targets from a distance of about thirty yards, then went up to the objects to see if they had hit them. If they had missed them, they went away and ran for about a

mile, then came back and fired four arrows at them again. If they were still unsuccessful, they continued shooting and running all night, and at daylight retired to their sweat-baths, where they sweated, and prayed to be made good marksmen. If a lad did not hit these marks during the first four nights, he would be a very indifferent hunter; if he hit two of them, he would become a fairly good hunter; if he hit all of them, he would be a great hunter; if he hit the buck, he would shoot more bucks than other deer; and so on. If he hit the bone, he would be a good marksman, and hit animals in vital places. If he gave the first squirrel, or chipmunk, or grouse he shot, to some old person to eat, he would be lucky and shoot more.

He made round holes in rocks or in bowlders with a jadeite adze, which was held in the hand. Every night he worked at these until the holes were two or three inches deep. When making them he prayed, "May I have strength of arm; may my arm never get tired — from thee, O Stone!" This was believed to make the arm tireless and the hand dextrous in making stone implements of any kind.

When repairing to certain peaks and lonely places in the mountains, some youths set up a stone, danced and sang around it, and finally fired an arrow at it. If the stone moved or cried out, it was a sign that their efforts to become great hunters had been crowned with success.

The ceremonial rites continued until the lad dreamed of some animal or bird. These particular animals or birds then became his protectors or guardian spirits for life, and to them he afterward prayed. Besides helping him, and protecting him from danger, they also became mediums, imparting to him power and magic, also knowledge concerning the world of the living and that of the dead. They furnished him with a song, with which he called them up. Some Indians had only one protector, while others had many; but of these usually one was chief. After receiving a guardian spirit, they painted their faces with designs symbolic of this spirit, often suggested by their dreams. They also decorated their clothing in accordance with instructions received from the guardian spirit. The lads then set out with bows and arrows to hunt the subject of their dreams. Having shot it, they took off the skin, which they preserved entire.

Sometimes a boy would have dreams similar to those of his father, or at least about the same guardian spirit. Sometimes his father would give him a piece of the skin or a feather of his own guardian spirit to take with him into the mountains. This was supposed to help him. Often the boy dreamed about it, and it thus became one of his guardian spirits. Fathers would sometimes ask their sons about their dreams, would interpret them, and would give advice in regard to them.

Many Indians carried about with them wherever they went a bag into which they put the skin of their guardian spirit. This bag was made of the entire skin of some bird or animal which was one of the guardian spirits of the person. Others preferred taking a part of the feathers or skin, and wearing it around their

person, especially tied to their hair. It has been mentioned before (p. 219) that ponchos, neck-bands, etc., were made of the skins of guardian spirits.

Boys at the period of adolescence did not go near the lodge of a menstruating woman; should they do so, they would bleed at the nose. As a rule, they did not touch the winter-house ladder with their hands, because women defiled it with theirs; but if they did, they had to wash their hands afterward. Youths when at home never washed in close proximity to married people. If a youth should enter a sweat-house where a married couple were or had been sweat-bathing together, he would become a poor man.

A young man while training did not drink the brew, or water in which deer or other flesh had been boiled, as it would make him heavy-footed. He did not eat berries or roots, or any food prepared by women. He ate only deer and other animal meat, but especially the former, either fresh or dried, grouse and other birds, and fresh or dried salmon or trout. He always ate alone. Lads painted records, which were pictures representing their ceremonies and their dreams, on bowlders, or oftener on cliffs, especially in wild spots, like cañons, near waterfalls, etc. These were generally pictures of animals, birds, fishes, arrows, fir-branches, lakes, sun, thunder, etc. Figures of women symbolized their future wives. It was believed that the making of rock-paintings insured long life.

The perforations for nose-ornaments and ear-rings were generally made about the time of puberty or after the ceremonial training. At the present day a few females have their ears bored when infants. Tattooing was also done at about the same time. This applied to both males and females.

Almost all the customs connected with the puberty of males have fallen into disuse. They are practised by a very few in a much modified form. Those pertaining to the puberty of females are still maintained to a great extent; but some of the old rites have also become somewhat modified either in their observance or in their form. Sweat-bathing is still very commonly indulged in, especially by men, but principally for sanitary purposes. The practice of having a cold bath after each steam-bath, as among the Shuswap and the Okanagon, is maintained.

The custom of a man or a woman dressing and behaving like a member of the opposite sex, which is so frequent among the Coast tribes, did not prevail among the Thompsons. Only two people at Spuzzum were known to do so, but they were more closely related to the Coast tribes than to the Thompsons, and spent the greater part of their lives at Yale.

Marriage. — Girls were often betrothed while mere infants to men sometimes twenty years their senior. They were considered marriageable only after they had finished the ceremonies attendant upon reaching the age of puberty. This was approximately in the seventeenth or eighteenth year, but sometimes the ceremonies were continued until the twenty-third year. Most of the men married from three to seven years after finishing the puberty ceremonials, and it may be said that most of them married between the ages of twenty-two and twenty-five

years. In most cases the husband was about five years older than the wife; but it was by no means a rare occurrence for a girl of twenty years to marry a man of forty or fifty years. In these cases, however, the man was almost always a widower or already married. Young men very seldom married women much older than themselves, except in cases where a younger brother had to take his older brother's widow. At the present day men and women marry at the age of about twenty and eighteen years respectively. Marriages between young girls and old men are much rarer than they used to be, while young men quite frequently marry middle-aged women.

One of the modes of marriage considered the most honorable was that called "to place down," probably having reference to the laying-down of presents before the parents or relatives of the girl sought in marriage. A young man who desired a girl for his wife sent a relative or some person, generally middle-aged, to the girl's parents to lay his intentions before them. This messenger took with him the presents which the young man proposed to give to the parents. After stating the object of his visit, he placed the gifts before them. The parents took them, and, after laying them aside, told the messenger that they would consider the matter. A meeting of the girl's nearest kin was then called, and the subject of the proposed marriage discussed. If all agreed in thinking the young man a suitable person, the girl was asked if she liked him. If she assented, which she generally did, not caring to go against the wishes of her relatives, the messenger was informed of it, and the suitor was invited to the house of the parents of the intended bride. Offers of marriage were often made at gatherings or public assemblies. The young man, or, if he was bashful, some man appointed by his parents, proclaimed before all the people that the suitor made an offer of marriage to a certain girl, the "daughter of So-and-So," and that these were the presents, at the same time throwing them down, or, if a horse, leading it out. As in the preceding case, if the offer was refused, the presents were returned; but if the proposal was accepted, the presents were retained. Although nominally given to the parents of the girl, they were never retained or used by them, but were divided among the girl's blood relatives. Among the Lower Thompsons, wealthy people, if pleased with the new son-in-law, returned the marriage presents to him. This custom, however, was exceptional, and may have been introduced from the Coast tribes. It was only done by some of the rich. Sometimes a part of the presents only was returned.

In another form of marriage, equally honorable and probably the commonest, the girl's family took the initiative. The parents of the girl, having singled out some young man who they thought would make a good husband to their daughter, approached him or his parents. If favorably received, they betrothed their daughter to the young man, who was to come for his bride at some future date, the time for their meeting being also arranged. They were then looked upon as man and wife, both parties being thus bound inviolably. In both these forms of marriage the ceremonies did not end here. The young man, when invited,

did not at once repair to the bride's house to claim her, but generally waited several days, until told by his parents to do so. He then went to claim his bride, staying at her parents' house several days. Then he took her to his father's house, where she was well treated, and not allowed to do any work. After a few days or weeks, or even a month or more, the young man's father called the neighbors together, and informed them of his intention to conduct the newly married couple back to the house of the bride's father on a certain date. His friends and neighbors then gave the bridegroom's father presents of food or other articles.

On the day mentioned the people assembled. The father presented his son with a new suit of clothes, and the mother presented her daughter-in-law with a similar gift, and these in both cases were immediately put on over the other clothes. When the food and presents had been gathered together, the company started, carrying them; or if they had plenty of horses, the horse carried the gifts, and the party was mounted. The bride and bridegroom were mounted on two of the best steeds, generally a present to the former from her father-in-law. On arriving at the house of the bride's father, they gave him their presents of food, which was immediately cooked, and a feast spread for friends and neighbors. After that the bride's father prepared a large feast for his guests. When all the feasting was at an end, the newly married pair divested themselves of their new clothes, and gave them to the bride's parents, who in their turn gave them to some of the bride's kin. The presents were given by the guests nominally to the parents of the bride, but in reality to the friends of the parents, among whom they were divided. Another feast was given in the morning, and then the party returned home, leaving the bride and bridegroom with the relatives of the former. After a while these friends paid a return visit in the same manner, conducting the newly married couple back to the parents of the bridegroom. Feasts and presents were given in the same manner as on the former occasion, the presents being divided among the friends of the bridegroom's father to repay them for the presents given by them to the latter. Suits of clothing were given, as on the former occasion; and the married couple, on starting, were mounted on horses presented to the bridegroom by his father-in-law. On the return of the party, the couple were left with the relatives of the young man's father. Here the marriage ceremonies ended, the couple living with or visiting their respective parents afterward, just as they felt inclined. Sometimes, if a man's son had set his heart on a girl who belonged to another tribal division, and lived a considerable distance away, the father rolled up the presents, and carried them himself to the house of the girl's parents, and there put them down, saying, "I have come to seek from you a daughter-in-law." If his son's suit was accepted, then he went back next morning, taking his new daughter-in-law with him.

Another form of marriage was that contracted by a man touching a girl's person. Even if he touched her accidentally, he was compelled to marry her. A man who touched the naked breasts or heel of a maiden transformed her at once into his wife, and there was no retraction for either party, so that henceforth

they lived together as man and wife. If a young man intentionally touched a young woman with his arrow, it was the same as asking her to become his wife. If she hung down her head, it was taken as an assent. The girl told her parents that So-and-So had asked her to marry him, and she wished to do so. Two days afterward the young man repaired to her house, and if the people called him "son-in-law," and treated him well, he knew that he was accepted. The man who cut or loosed one string of the lacing which covered a maiden's breast, cut her breech-cloth, or lay down beside her, had to marry her; and she at once became his recognized wife without further ceremony. Sometimes a young man would repair to the house of his sweetheart after every one had gone to bed. He knew where she slept. He would quietly lie down beside her on the edge of her blanket. Sometimes she would give an alarm, and he would have to run out, but often she would ask who he was. If she did not care for him, she told him to leave, or struck him; but if she liked him, she said no more. He lay this way on top of her blanket, she underneath, neither of them talking, till near daybreak; then he crept noiselessly away, just whispering to her "Good-by." He would come and do likewise for three nights more. On the fourth and last night she would put her arm and hand outside the blanket. This was a sure sign that he was accepted, therefore he took her hand in his. From that moment they were man and wife. On the next morning the girl would say to her parents, "So-and-So comes to me. He touched my hand last night." Then her father would tell the young man's people, while her mother would prepare a small feast. The young man and his parents would repair to the house of the girl's parents, and the young man would henceforth live with his wife. Sometimes, if the girl's parents gave no feast, the lad's parents did; then the girl's father took her to his house, and she lived with her husband and his people. In this, as in all forms of marriage by touching, as a rule no presents were given, nor were the ceremonial visits made.

The opportunities most commonly offered to touch girls were either in the religious dances (see p. 353) or when the girls returned from washing themselves. In the former case, any young man who wished a certain girl to be his wife ran forward and touched her on the breasts or on the heel; in the latter, the young man generally ran up and embraced the girl, or put his hand on her naked breast if possible. The young women also had the privilege of touching the young men, which they generally did on either the head or the arm. A man, however, was not compelled to take to wife the girl who had touched him, although he usually did so. Some girls who touched a man and were not accepted felt greatly ashamed, and committed suicide.

Parents who refused all offers of marriage to their daughter, and who watched her too closely to let any of her suitors get a chance to touch her, sometimes had the mortification of finding that the girl had eloped; even if she were brought back by the father, he could only deliver her up to the young man, as custom declared them already married. If a man took a girl away by force, it was

different; but this very seldom happened, and even elopements were rare. Young women hindered by their relatives from marrying the man they desired, or made to marry some one they did not like, have been known to commit suicide.

The custom of marriage by "touching" has long been out of use; but the other forms of marriage still obtain, although they are not so common as the recently introduced methods of marriage through the chief or by the priest, as among the whites.

The young people appear before the chief, stating that they wish to live together as man and wife. The chief then calls a meeting of the people, including the parents or guardians and the friends of the couple, and declares before the assembly the object of the gathering. The relatives are then asked their opinion; and if all approve, the couple, after shaking hands with each other and receiving from the chief some good advice on future behavior, etc., are considered married. Presents are sometimes given to the bride's parents. The company then shake hands with the couple, and disperse. If either of the couple wishes afterward to separate from the other, the chief calls a public meeting to hear the complaints, and, if sufficient reasons are forthcoming, publicly declares them separated; but this is generally a last resource.

There were formerly no restrictions regarding marriage, owing to the fact that there were no hereditary ranks and classes. There seems, however, to have been an inclination, on the part of those who were wealthier, more successful, or more industrious, and so more distinguished, than others, to marry their children to other wealthy people. The warrior preferred to marry his child to that of another warrior equally as distinguished as himself; the hunter, to marry his child to the child of another hunter, or of some enterprising and industrious person, rather than to the child of a fisherman. The Lower Thompsons favored marriages between members of different villages. Cousins were forbidden to marry, because they were of one blood, similar to sister and brother; and the union of distant blood relations was discountenanced. Even if second-cousins married, they were laughed at and talked about. If a man resides with his wife's people for a year, and makes his home mostly among them, he is considered a member of that tribe or band. The same is the case with a woman who lives among her husband's people.

If a man's wife died, he was expected to seek another wife among the sisters or relatives of the deceased wife. A woman, on the death of her husband, became the property of her deceased husband's nearest male kin, generally of the brother next in seniority. The right of a man to the widow of his deceased brother was incontestable, and the widow had equal right to demand from him the privileges of a husband, and he was bound to support her children. This custom still continues to some extent. If a man took to wife the sister-in-law of a man without his consent, he was generally killed by the wronged individual, and often the woman shared the same fate.

Constancy in woman was highly valued, and was expected by a husband of his wife. When a woman committed adultery for the first time, or was thought to have done so, her husband cut off one braid of her hair close to the head. This made her a mark of ridicule to all the tribe, and she was greatly ashamed. If she did so again, her paramour was generally shot by the husband, and she herself either killed or divorced.

Polygamy flourished, very many men having from two to four wives, sometimes all sisters, and not a few having as many as seven or eight; yet there were a large number of men who had only one wife. For a man to have several wives was indicative of wealth. Very few men of the tribe have now more than one wife.

A newly married couple, although sleeping under the same robe, were not supposed to have connubial connection until from two to seven nights — generally four nights — after coming together. The young wife slept with her husband, but still wore her maiden's breech-cloth. At last, having had connection with her husband, she arose before daybreak and repaired to the water, where she washed herself and spent the day in seclusion. Before leaving in the morning, she left her breech-cloth near her bed, and in a place where it could be seen. Her mother, who was on the watch for this, at once picked it up, and then went to her cache to procure provisions, which she cooked. Then she called all her friends and neighbors to a feast, which lasted all day. She said to them, "Our son-in-law is now indeed married, he has a wife;" or, "Our daughter is now an old person." The breech-cloth, which was of thick buckskin, was given to some old woman to sole her moccasins with. The young wife returned home after sunset, and never afterward wore a breech-cloth.

Customs regarding Women.— Every woman of the tribe had to isolate herself from the rest of the people during every recurring period of menstruation, and live at some little distance, in a small brush or bark lodge constructed for that purpose. At these times she was considered unclean, had to use cooking and eating utensils of her own, and was supplied with food by some other woman. If she smoked out of a pipe other than her own, it would ever afterward be hot to smoke. Before being again admitted among the people, she had to change all her clothes, and wash several times in clear water. The clothes worn during her isolation were hung up in a tree, to be used next time, or to be washed. For one day after coming back among the people, she did not cook food. Should a man eat food cooked by a woman at such times, he made himself incapable of hunting, and liable to sickness or even death.

To eat in company with, to have any intercourse with, or even to wear clothes or moccasins made or patched by, a woman during her periods of menstruation, would give the hunter bad luck, and also cause bears, if they smelt him, to attack him fiercely. Women never passed in front of the head of a dead deer, mountain-sheep, or bear, since, for this indignity, these animals might throw sickness on the woman herself, or cast a spell on the weapons of the hunter who had killed the animal. Women were not supposed at any time to eat the head of a deer or any

other large animal; for it was the most wonderful, and almost considered the spiritual, part of an animal. The heart and kidneys were looked upon in about the same sense; moreover, the mouth of a woman might become twisted if she should eat the head of a deer. A woman while menstruating did not eat venison or flesh of other large game, as those animals might be displeased, and she have an increase of her menstrual flow.

In pitching lodges, the doors were always so placed that women going for water did not have to pass by the part of the lodge where the people's heads were when they slept. The doors were generally toward the watering-places.

The women accompanying a hunting-party were forbidden to smoke while the men were out hunting, as they would kill no game should the women do so. Some men forbade the women in camp to eat until sunset, or until the hunters arrived.

Should a woman, especially one who was menstruating, cross in front of a gun, the latter was useless for war or for the chase. The owner of the gun washed it at once in "medicine," or struck the woman with it once on each principal part of the body, thereby breaking the spell. The same prohibition applied to other weapons of the chase or war.

When the father of an adolescent girl began to hunt, he often had difficulty in killing deer. Then he took a piece of wood from a tree which had been struck by lightning, and, after splitting it up fine, soaked the pieces in water over night. Next morning he filled the barrel of his gun with the water in which the wood had been soaked. The gun was allowed to stand over night, and next morning the barrel was emptied out near the head of his bed. Sometimes the wood itself was also placed for two nights near his pillow. This was thought to break the spell, and afterward he always shot deer or other game.

Burial Customs of the Upper Thompsons. — Immediately after the death of a person, the body was placed on a temporary platform outside the house, and covered. At the same time the position of the ladder of the underground house was changed, generally in such a way that the ladder rested on the north side of the entrance-hole. It was not restored to its former position until after the body had been removed. The body was taken off the ladder towards the west side. The death was at once announced through a messenger to neighbors and friends, who gathered at the house of the deceased, and were the guests of his relatives till after the burial, when they returned home. During this time they must not sleep, else their souls would be drawn away by the ghost of the deceased or by his guardian spirit. After the death of a woman, the provisions which she had put up the preceding season were immediately spread before the people, who were asked to partake of them. Whatever was left after this feast was at once burned outside the lodge. Those who had taken part in the feast went outside, and made themselves vomit by running slender twigs down their throats. Before, and sometimes after burial, the relatives and friends of the deceased, especially women, gave vent to their grief by improvising a mourning song.

The burial took place generally on the day after the death. Nobody was allowed to eat, drink, or smoke in the open air after sunset (others say after dusk) before the burial, else the ghost would harm them. Formerly the corpse was never washed, no "medicine" was put on it, and the face was not painted, except sometimes in the case of warriors. The hair was generally left loose, never braided. The ordinary wearing-apparel was left on the body, which was tied up with bark twine, the knees being bent up so as to meet the chin. It was then rolled up in skin robes or mats, and buried in a sitting posture, facing the east, or laid on its left side, the face toward the south. The hole dug for its reception was circular and shallow.

Sandy or loose soil was preferred as a grave-site, owing to the fact that it was easier to dig. If a burial took place in the winter, and the ground was frozen, fires were lighted to thaw it out. The tool used in digging was the ordinary root-digger made of service-berry wood. Pieces of narrow boards and ordinary baskets were also used to remove the dirt. Before the body was interred, the grave was swept out four times with a fir or rosebush branch in a direction following the sun's course, to drive away evil influences. The branch was then thrown away toward the west. The bottom and sides of graves were generally lined with grass, but occasionally birch-bark was used instead.

Some of the property of the deceased was either buried in the grave or hung up near it. The objects usually put in the grave were weapons (arrow-heads, arrow-stones, etc.), tools (fire-drill, stone hammer, horn chisel), personal ornaments, and the "medicine-bag" or guardian spirit of the deceased. Pieces of birch-bark were sometimes placed in the grave. Weapons, after being broken or otherwise damaged, were also sometimes hung up on a tree near by, or hung inside the conical tent, if such covered the grave, being tied to one of the poles or to the top of the tent. Occasionally some of his clothes and fishing utensils were also hung up. The deer-fence of a deceased person was generally burned, a new one being erected by his heir in the same place. Snares were burned with the deceased, or hung near the grave. Only a son strong in "medicine" would ever take possession of his deceased father's medicine-bag, weapons, etc. If the deceased had dogs, one or more of them were killed, and their skins hung up. If he possessed horses, some of them had also to accompany him, and their skins were also hung up near the grave. Sometimes dogs were taken to the grave, strangled with a rope, and hung to a tree or pole. Horses were sometimes shot or clubbed near the grave, and left there. If the deceased had many slaves, some of them were either killed at the grave and their bodies thrown in, or they were forced into the bottom of the grave, and buried alive. After a sufficient quantity of earth had been covered over them, their master was put in and buried on top of them.

If a woman died, the baskets in which she had carried roots, berries, etc., were hung up near her grave, or in some part of the mountain which she had frequented. A hole was always made in the bottom, or the basket otherwise damaged, before being hung up.

After burial, the deceased was addressed by an elderly person, and asked to take pity on the widow or widower and not to trouble him. Some food was often thrown on the ground near the grave to be used by the deceased while visiting his grave, and that he might not visit the house in search of food, causing sickness to the people.

On the burial of a child, its clothes and cradle were hung up near the grave, or, if no tree or bushes were at hand, they were buried in the vicinity of the grave. Sometimes, when a mother died leaving an infant child, the latter was wrapped up in a robe and buried alive along with the mother, in its birch-bark or other cradle. This was done because, they say, the child would die, anyway, and it was often hard to obtain any other woman to suckle it.

A small heap of bowlders was often placed on top of the grave to mark its site. Over most graves were erected conical huts made of poles covered with bark or with fir-branches. Others, those belonging to the richer people, had conical tents made of skins or mats put over them. Sometimes a pile of stones was placed inside the tent. Poles were also erected at many graves, and on these were suspended many of the articles belonging to the dead person. The poles always had the bark peeled off, and were painted with red ochre their entire length, or sometimes for a distance of a few feet above the ground. Some were marked with circles or with bars one above another. These, the Indians say, had no special meaning: it was just customary to paint them thus.

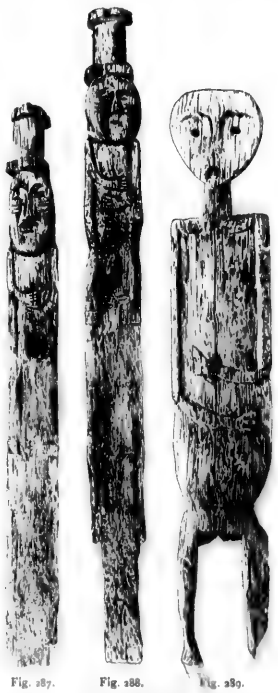


Fig. 287. Fig. 288. Fig. 289.

Figs. 287 ($\frac{1}{10}$), 288 ($\frac{1}{10}$), 289 ($\frac{1}{10}$). Grave Figures. Lengths, 8 ft. 1 in., 9 ft. 2 in., 8 ft. 4 in.

On many graves, particularly in the country near Lytton, the canoe of the deceased was placed bottom side up. On some graves were wooden figures almost life size or larger than life size, carved as nearly as possible in the likeness of the deceased person, whether man or woman (Figs. 287–289). The Indians say that a long time ago grave figures were not used by the Upper Thompsons, and that this custom was borrowed from the lower division of the tribe. East of Lytton very few of these figures were found. The figures were often painted in the favorite style of the deceased, and had hair glued to the head

to give them a natural appearance. Guns and other things were slung around their shoulders; and they were frequently dressed in clothes, and the clothes renewed when they became worn. On these occasions a feast was generally given.

The Indians state that the only reasons for placing these figures near graves were to keep the dead relative fresh in the memory of the living; to show that the person respected the dead relative; and to let people know who was buried there, and that the dead had living relatives who were above the common people as to wealth, and able always to renew the clothes of the figure.

Each group of families had its own burial-ground, which was carefully chosen in a conspicuous place, at some distance from the village, because they considered graveyards uncanny places to pass at night. They were not fenced. If a young child were buried close to some old grave, its mother would have no more children. Consequently a young child was always buried some distance away from old graves.

Until a few years ago wealthy Indians opened the grave of a relative a year or two after death and occasionally in succeeding years. The bones were gathered up each time, and put in a new skin robe or blanket, after being carefully wiped clean. The people called to witness the gathering-up of the bones of a dead person were feasted by the latter's relatives. Some people who were poor, who had no friends, or who happened to die in the mountains or other places distant from the usual burial-places, were covered with a pile of sticks, bark, and fir-branches. No further trouble was taken with the body.

If a person who had relatives died on the mountains, his body was at once carried down to the river-valley if possible; but if too far away, and if it was hot weather, it was temporarily buried, or covered over with plenty of brush, bark, branches, sticks, and stones, and from one to two years afterwards was taken away and interred in the burial-ground with his kin. If he died in a very distant place, to which the people did not care to return, or in a strange country, the body was burned, and the remains, if any, were wrapped up and carried along to be buried in the family graveyard; but this rarely occurred.

Bodies of Indians belonging to another tribal division, or bodies of strange Indians, were often buried temporarily in the place where they died, near or among other graves, and about two years afterwards were removed by their relatives, and deposited among their kin. The bones were put in a new buckskin or mat, and then placed in a woven basket lined with grass. Grass was also placed on the top, and the whole covered with a piece of birch-bark, which was generally tied on. On arriving at the place of interment, a hole was dug, and the basket buried entire with its contents.

Sometimes, if the person had few or very poor relatives, the body was not removed; or if the person belonged partly to the place where he died, and had relatives living there, it was not as a rule removed.[1]

[1] The Athapascan tribe of Nicola Valley are said to have placed the bodies of their dead at the bottom of rock-slides, and pulled down the sliding bowlders above the body until covered to a depth of two or three feet. Some of

Sometimes the body of an enemy was merely covered with a pile of sticks, etc., or it was extended full length on the back, and buried not very deep in the ground. If an enemy were killed close to a river, the body was thrown into the water; but if within the boundaries of his own country, the body was simply left on the ground. When human bones were found anywhere on the ground, they were cleaned and buried.

Those who handled the dead body, and who dug the grave, were isolated for four days. They fasted until the body was buried, after which they were given food apart from the other people. They would not touch the food with their hands, but must put it into their mouths with sharp-pointed sticks. They ate off a small mat, and drank out of birch-bark cups, which, together with the mat, were thrown away at the end of the four days. The first four mouthfuls of food, as well as of water, had to be spit into the fire. During this period they bathed in a stream, and were forbidden to sleep with their wives. No payments were made to them; but a present, generally a buckskin, was sometimes given to the assembled people "to wipe away their tears." The people then cut this skin into small strips, and divided it among themselves. If there was a large company, each one's share did not come to much more than a single strip.

The lodge in which an adult person died was burned. The winter house, after a death had taken place in it, was purified with water in which tobacco and juniper had been soaked, and fresh fir-boughs were spread on the floor each morning. Pieces of tobacco and juniper were also placed in various parts of the house. But if two or more deaths occurred in it at the same time, or in immediate succession, then the house was invariably burned. Most of the household utensils of a deceased person were also burned, as well as the bed on which he had died. The place where the deceased had lain when dying was not occupied for some time. Then an adult male slept on it four nights in succession. After that it was considered safe for any one to lie there.

Such property as had not been placed in or near the grave of the deceased was divided among his relatives, although clothing, etc., was often given to outsiders, who divided it among themselves; but before wearing it, they always washed it, or put it for some time in running water, afterward hanging it out for several days.

Nobody could with impunity take possession of the bow and arrows, long leggings, and moccasins of a dead man. If any one appropriated the first of these, the dead man would come back for them, and in taking them away would also take the soul of the man possessing them, thereby causing his speedy death. If either of the other two were appropriated, the one who took them would be visited by a sickness which would cause his feet and legs to swell enormously. It

the Similkameen Indians are said to have also buried in this way. If mountains with rock-slides were too far away, they placed their dead on the flat open ground, and covered them with a round or conical heap of bowlders which they gathered from round about. A pole was generally erected at these bowlder-burials. They also buried their dead in shallow graves, and placed a large heap of stones on the top (see Part VI of this volume). It is said that the Shuswap used sometimes to repair in the early morning in a body to graveyards, and spend some time in praying.

is not safe, except for a person who has a strong guardian spirit, to smoke out of the pipe of a man who has recently died. The tobacco will burn up in it faster than usual. This is a sign that the deceased wishes the pipe.

If a man's traps or snares were desired by his relatives, they were taken some considerable distance away from either human habitation or graveyard, and hung up in a tree for a long time before being used.

The first night after the burial of a person, the people of the house to which the deceased belonged made four miniature figures of deer (two does and two bucks) out of dry grass. These they suspended on small strings to the roof of the winter house, and shot at them with arrows made of sharp-pointed sticks until they fell down. Sometimes the deer would fall down after a few shots, but at other times not until they were full of arrows. They divined by this whether another death would occur soon or not. If one of the figures fell down with the first arrow, it was said another death would occur very shortly. If it was a doe, they said a woman would die. If all the figures had several arrows in them before they fell down, the people said another death would not take place for a long time to come.

A string of deer-hoofs with a short line attached was hung across the inside of the winter house. This was to hinder the ghost from entering. During four successive nights an old woman pulled at this string frequently to make the hoofs rattle. Branches of juniper were also placed at the door of the house, or were burned in the fire, for the same purpose. After a death, the people generally moved camp to a distance for some time.

The name of a person recently deceased must not be mentioned. Terms of affinity undergo a change after the death of husband or wife.

If a father or mother died leaving an orphan, the latter was forbidden to eat venison for two years. Parents bereft of a child did not eat fresh meat for several months. Children whose mother had died were made to jump four times over the mother's corpse. If they were too young to jump, they were lifted by their friends four times over the corpse, or were made to walk four times past the feet.

Widows or widowers, on the death of their husbands or wives, went out at once, and passed through a patch of rosebushes four times. They also had to wander about, either during the hours of the evening or at daybreak, for four days after the death of the deceased, wiping their eyes with fir-twigs, which they hung up in the branches of trees, praying to the Dawn. They also rubbed four times across their eyes a small smooth stone taken from beneath running water, and then threw it away, praying that they might not become blind. The first four days they must not touch their food, but ate with sharp-pointed sticks, and spat out the first four mouthfuls of each meal, and the first four of water, into the fire. Immediately on the death of husband or wife, they donned a narrow head-band made of the bark of *Elæagnus argentea* Pursh. Nowadays a narrow white handkerchief is used instead of this.

For a year they had to sleep on a bed made of fir-branches on which

rosebush-sticks were also spread at the foot, head, and middle. Branches of bear-berry, mountain-ash, juniper, sage, etc., were also in the middle of the bed. They slept with head toward the north, never toward the west. Some widowers slept with head toward the south. Many wore a few small twigs of rosebush and juniper in a piece of buckskin on their persons. They did not paint their faces.

They had to wash themselves in the creeks, and clean themselves with fresh fir-twigs, morning and evening, for a year. The twigs were laid side by side, with their butt-ends toward the east. If they failed to perform these ceremonies, they would be visited with sore throat, loss of voice, or loss of sight.

They were also forbidden to eat venison or flesh of any kind, fresh fish, moss-cakes, sunflower-root, wild cherries, service-berries, and bear-berries, for one year. Some would eat fresh salmon, if a day or more had passed since it had been caught. They abstained from smoking for half a year. A widower must not fish at another man's fishing-place, or with another man's net. If he did, it would make the station and the net useless for the season.

If a widower transplanted a trout into another lake, before releasing it he blew on the head of the fish, and, after having chewed deer-fat, he spat some of the grease out on its head, so as to remove the baneful effect of his touch. Then he let it go, bidding it farewell, and asking it to propagate and become plentiful.

Any grass or branches that a widow or widower sat or lay down on withered up. If a widow should break sticks or branches, her hands or arms would also break. She must not pick berries for a year, else the whole crop of berries would fall off the bushes, or would wither up. She must not cook food or fetch water for her children, nor let them lie down on her bed, nor should she lie or sit where they slept. Some widows wore a breech-cloth made of dry bunch-grass for several days, that the ghost of the husband should not have connection with her.

A widower must not fish or hunt, because it was unlucky both for himself and for other hunters. When on horseback, he generally tied a small piece of fir-branch to the horse's mane or to the horn of the saddle. He did not allow his shadow to pass in front of another widower, or of any person who was supposed to be gifted with more knowledge or magic than ordinary. If a widow or widower blows downward on the tips of the fingers, he or she will grow thin. When they wish to grow stout, they place their finger-ends in front of the mouth and draw in their breath. If they blow on various parts of the body while bathing, they will grow stout.

An orphan, widow, or widower ought to eat only few but hearty meals. If they should eat little at a time and often, they would always be hungry.

On the fourth day after the death had occurred, the widow or widower cut the hair short, or square across the neck. The detached hair was tied up in a knot, attached to a stone, and thrown into the river. The same day the widower, and often the widow, tied buckskin thongs round the right ankle, knee, and wrist, and round the neck. Sometimes pieces of rosebush-wood were attached to them. They also wore twigs of fir in their belts or in the bosoms of their shirts. When

mourning a father, buckskin thongs were worn on the ankles and knees of both legs, and also round the neck. These thongs were cut off at the end of a year, unless they had fallen off sooner. A widower should not marry until they have fallen off.

The use of conical tents, canoes, and wooden figures at graves has become altogether obsolete among the Upper Thompsons. For a time, poles on which were hoisted flags and streamers of different colors, and sometimes guns and blankets, were used in place of these. People who were well off renewed these every two or three years, also giving a feast to the people who came to witness their renewal. This custom has fallen greatly into disuse, and has been succeeded by the putting-up of neat fences around each grave, and another fence around the whole graveyard. These fences are painted different colors, white predominating. Crosses are put up at almost every grave, some of them having money nailed to them.

Within the last fifteen years small carved figures of birds, etc., have been placed on graves by some of the Spences Bridge and Nicola bands. They are generally placed on top of crosses, on top of the gate-posts, or on the corner-posts of the graveyard fence. The figures represent roosters, ducks, grouse, etc.; also the moon, canoes, etc. They do not, as a rule, represent the guardian spirit of any person interred there, but are used for ornament only. This custom was probably copied from the Lower Thompsons, being formerly unknown.

Some people still bury certain articles with the deceased, such as clothes, shoes, money, etc.; and several pairs of new blankets are wrapped around or thrown on top of the coffin. Hats, babies' cradles, and other articles, are still hung up near graves by some.

At present, the day about a year after the death of a person is made the occasion of a large "paying" day by the relatives of the deceased. This ceremony is often confounded by the whites with the potlatch already described (see p. 297). When the event comes off, the people from all around are called to the house of the dead person's chief relative, and are sumptuously feasted by the latter and his friends for several days. At this time a fence is generally erected around the grave, the assembly being called out to witness it. After entertaining the people several days, the relatives of the deceased announce that they are going to "pay." The payments consist of money, blankets, horses, etc. The man who washed the deceased gets a certain amount, the man who made the coffin so much, and likewise those who dug the grave, made the fence, etc. The messenger who went out to announce the death, and the women who cooked the food for the company, are also liberally paid. If the deceased owed anything to other people, and they substantiate their claim, these debts are also paid. Many horses are generally given away to the assembled company "to wipe away their tears." These are sold on the spot to the highest bidder, and the money divided among the people, each person's share seldom amounting to more than a dollar. The payments are made with the same ceremony as in the potlatch. A

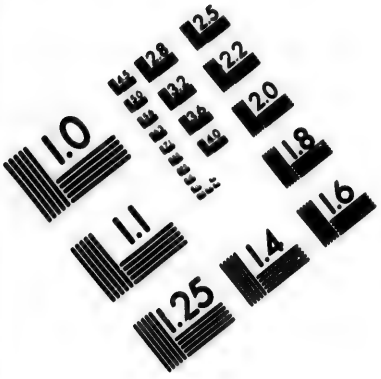
speaker stands up, exhibits the article, and makes a speech with each payment. The relatives of the deceased sit in a circle in front of the assembly, sometimes on the opposite side of the fireplace, and their speaker stands near them. While arranging the payments, the male relatives smoke a large pipe, which is constantly passed around in the direction of the sun. An old man has to fill it as soon as it is empty.

Sometimes, at the present day, the relatives of a deceased person will pay out on these occasions from ten to fifteen horses, about twenty or thirty pairs of new blankets, fifty dollars or more in money, also guns and other things, besides the cost of the food required to sustain for several days a hundred or more people. Very few like to be considered mean or stingy in making payment for services rendered to a dead relative, therefore they pay liberally in goods. The buckskin thongs worn by widowers are cut after this festival.

One rather curious custom was peculiar to the Spences Bridge band. When an adult died, the male relatives of the deceased, after burying and mourning their friend, said to one another, "We are sorrowful: let us wipe away our tears," which they did by setting out on the war-path. They did not return until they had "wiped away their tears," and stayed their grief, by the slaughter of one or more enemies, generally Lillooet, after which they settled down to the usual routine of life. These parties numbered from two or three to upwards of a dozen individuals, consisting of the nearest male relatives of the deceased and any outsiders who wished to join. If a stranger were among them, some one might kill him, and perhaps bury his body, as a funeral offering, within or over the grave of one of his relatives who had recently died.

Burial Customs of the Lower Thompsons. — The Lower Thompsons have a tradition that very long ago they buried their dead; but for many generations they have followed the custom of placing the bodies in large square cedar boxes, which were often painted and carved. The boxes had lids, and were supported by posts, which were also often painted and carved. Each box belonged to a certain family or group of families, and many bodies were placed in the same box. When the boxes were full, a new one was made and placed near by. Some of these boxes had pitched roofs. Poles and grave figures were put up around the boxes. Articles of clothing and other offerings were often attached to these. It was permitted to remove an article hung up in this way, provided it was replaced by some other similar article, although inferior in quality. Streamers were flying from the tops of the poles as a token of respect to the deceased.

A few old burial-places consisted of a staging erected on poles or posts. The bodies were wrapped in mats of cedar-bark in a sitting position, and deposited in boxes or on the stagings. Carved figures and poles surrounded these burial-places also. This method of disposing of their dead was the only one practised near Spuzzum, the custom being probably copied from the Coast tribes. The Lower Thompsons made grave figures much more frequently than the Upper Thompsons. One figure, which is said to have been near the village at Boston



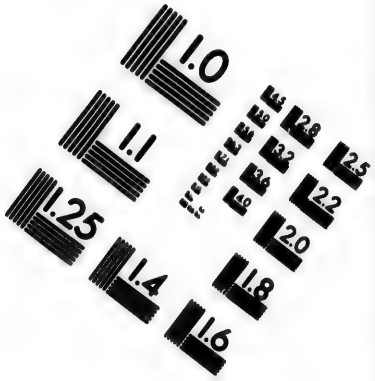
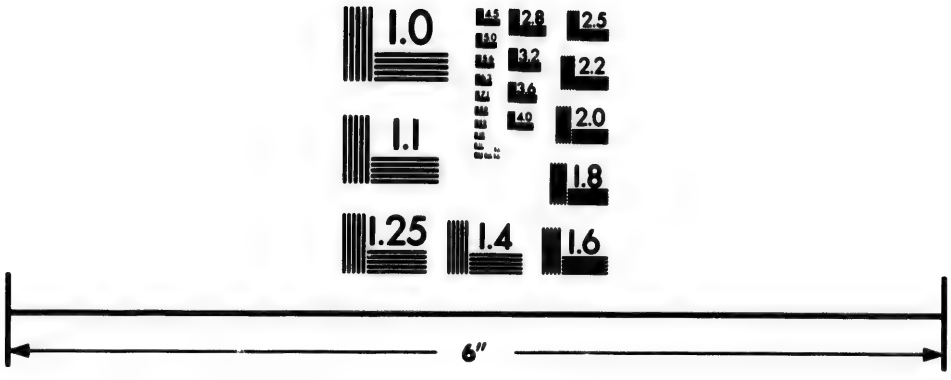
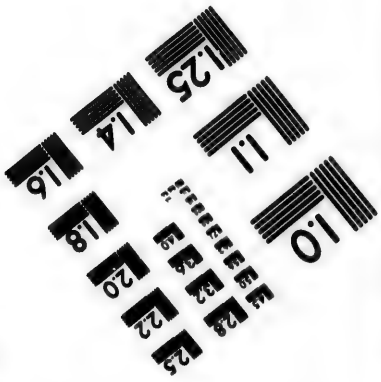


IMAGE EVALUATION TEST TARGET (MT-3)





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Bar, was made in the form of a man of colossal stature, having a hole in its back large enough for a person to squat inside. It was used as a receptacle for the dead while awaiting burial. The Lower Thompsons also put up carved wooden figures of birds, sometimes of quadrupeds, at graves, instead of the usual grave-figures representing a man or a woman. Grave-figures were manufactured in solitary places. If they were seen before being finished, the artists would not be able to finish them properly.

The bones of a deceased relative were frequently taken up, bundled together, and re-covered with new material, as among the upper divisions of the tribe. As it was usual to give a large feast at such times, the custom was confined in a large measure to the wealthy.

Through the influence of the missionaries and the whites, the Lower Thompsons have now adopted the custom of burying their dead. They have removed their old grave-boxes, and buried the contents. In some instances, where the boxes were of comparatively recent construction, built of lumber in the shape of a house, they have allowed them to stand, and have buried the bones inside. The last grave-box was treated thus in 1898.

In the same year the people at Spuzzum, while digging into a bank for gold, came accidentally on a prehistoric burial-ground near the mouth of Spuzzum Creek. This site was quite unknown to the present inhabitants of the neighborhood. The bones were found, in some places, nearly fifteen feet below the surface, as the wind had caused an accumulation of sand over them. Others were covered to the depth of five or six feet only. During the early part of the century the Spuzzum people had a large grave-box over this spot. About twenty skeletons were dug out, all apparently buried on the same level, and in a circle around ashes which seemed to be the remains of a large lodge fire. They had been interred in a sitting posture, and some of them had evidently been wrapped in birch-bark. With many of the skeletons were found stone hammers and adzes, long stones similar to files, dentalia, grisly-bear claws, and, with one skeleton, a copper club (see Part III, Fig. 82). The Indians removed all the bones, and reburied them in the present graveyard of the Spuzzum people. Near this grave-site are the remains of some very old winter houses,[1] some of them showing holes from six to eight feet deep. In the centre of these are growing large willow and alder trees. It seems probable that this may have been the burial-ground of the ancient inhabitants of these houses. This burial-place recalls the customs of the Lillooet, who sometimes buried a person in the lodge, not far from the fireplace, afterward removing the lodge. Then, when the next relative of the man thus buried died, he was placed alongside the first body. So, eventually, where the lodge had been, there was a graveyard with a circle of bodies around the old fireplace. The Lillooet also sometimes used birch-bark for lining the grave, or for wrapping or covering the body.

[1] According to some Indians, the same ones as those mentioned in traditions of the Lower Thompsons.

XII. — RELIGION.

Conception of the World.—The earth is believed to be square, the corners directed toward the points of the compass. Some believe it to be nearly circular. Lytton is the centre of the world, because here Coyote's son, when returning from the sky, reached the earth.[1] The world is comparatively level in the centre, but very mountainous near its outer edge. It is surrounded by lakes, over which hover clouds and mists. The earth rises toward the north, and for this reason it is colder in the northern parts. All the rivers rise in the north, and flow southward into the lakes surrounding the earth. East and west are the two most important points of the compass. North and south are but seldom mentioned. Centre, zenith, and nadir are of still less frequent occurrence in tales or rituals. Consequently four is the mystic number that occurs in all ceremonials and myths, while seven is rare.

Mountains and valleys were given their present form by a number of transformers who travelled through the world (Teit, *Ibid.*, p. 19). The greatest of these transformers was the Old Coyote, who, it is said, was sent by the "Old Man" to put the world in order. At the same time three brothers named Qoā'qlqaL travelled all over the country, working miracles. There lived still another transformer, whose name was Kokwē'la (*Peucedanum macrocarpum* Nutt.). The brothers were finally transformed into stone, while the Old Coyote disappeared, and retreated to his house of ice. Then the Old Man travelled over the country. The beings who inhabited the world during the mythological age, until the time of the transformers, were called spêtā'kL. They were men with animal characteristics. They were gifted in magic, and their children reached maturity in a few months. They were finally transformed into real animals. Most of the rocks and bowlders of remarkable shape are considered as transformed men or animals of the mythological period. At that time it was very hot and windy, and, according to the Lower Thompsons, very dry.

There are three rocks situated about five miles east of Spences Bridge. These are called "the privates of the Coyote and of the Coyote's wife, and their basket kettle" (Plate XIX, Fig. 2). It is said that the Coyote and his wife were cooking a meal at this place when the Qoā'qlqaL passed along. They tried to kill the Coyote and his wife by their magic, but failed, owing to the superior magical powers of the Coyote. They managed, however, to turn the parts of the Coyote and his wife above mentioned into stone, and also their basket kettle.

Cold winds are caused by a people who live far to the north, where earth and sky meet. When they leave their house, a cold wind begins to blow. Hot winds are made in the same way, by another people who live far south. In former times these peoples used to make war on each other, thus exposing the earth to alternate spells of hot and cold winds. These wars were ended by the marriage of the

[1] Traditions of the Thompson River Indians, by James Teit, pp. 25, 104.

daughter of the chief of the south to the son of the chief of the north. Their child was eventually thrown into the water, and became the ice drifting down the river (TEIT, *Ibid.*, p. 55).

In one legend (TEIT, *Ibid.*, pp. 87, 118) the wind is described as a man with a large head, and a body so thin and light that it fluttered about and could not remain on the ground. In the beginning the Wind blew a gale all the time; but he was snared by a young man, and released only after he had promised to moderate.

The thunder is said to be a bird a little larger than a grouse, and of somewhat similar shape. Some describe the color of its plumage as wholly red; while others say that it resembles the female blue grouse, but has large red bars above its eyes, or has a red head, or some red in its plumage.

The Thunder-bird shoots arrows, using his wings as a bow. The rebound of his wings in the air, after shooting, makes the thunder. For this reason, thunder is heard in different parts of the sky at once, being the noise from each wing. The arrow-heads fired by the Thunder are found in many parts of the country. They are of black stone and of very large size. Some Indians say that lightning is the twinkling of the Thunder's eyes.

Fog or mist is said to be the "steam of the earth," which rises when it is heated; while some say it is caused, or was originated, by the Coyote. When he turns over, fog comes.

In the beginning there were no lakes and rivers. They originated after a deluge, which also carried fish into the ponds. Only the Coyote and three men escaped the deluge (TEIT, *Ibid.*, p. 20). Fire and water were in the possession of certain animals, and had to be liberated in order to become common property (TEIT, *Ibid.*, pp. 56–58).

The Indians believe in the existence of a great many mysterious beings. The "land mysteries" are the spirits of mountain-peaks. In the lakes and at cascades live "water mysteries." Some of these appear in the form of men or women, grisly bears, fish of peculiar shape, etc., emerging from the water. Any person who may happen to see these apparitions will die shortly afterward. The lakes and creeks in the high mountains to the west and south of Lytton are noted for being frequented by these mysteries. People passing within sight of these places always turn their faces away from them, lest they might see these apparitions, and die. Between three mountains near Foster's Bar a lake is situated in which strange mysteries may be seen, such as logs crossing the lake with dogs running backward and forward on them, canoes crossing without occupants, and ice changing into people who run along the shore, all of which finally vanish. To see these is considered an evil omen.

A lake in the mountains near the country of the Coast tribes has never been known to freeze over, no matter how cold the weather. There is sometimes seen on its waters an apparition in the shape of a boat with oars, manned by Hudson Bay employees, dressed in dark-blue coats, shirts, and caps, and red sashes. They

always appear at the same end of the lake, and row across to the other end, where they talk with one another in French. Then they row back as they came, and disappear. If four men are seen in the boat, it is considered a good omen; but if eight men, the reverse is the case, and the person seeing the apparition will become sick, or will die shortly afterward.

A lake at the head of Salmon River becomes very tempestuous as soon as people touch its waters. They appease it by throwing the white inner bark of the cedar on its waters.

The Indians claim that some of the rock paintings to be found in their country, especially those on rocks which overlook water, are the work of the spirits of those places. One of these was on a rock facing the pool between the little and big waterfalls of Waterfall Creek, near Spences Bridge. The pictures were made in red paint, and represented the sun, the stars, the coyote, wolf, grisly bear, etc. They were at one time very plain, but within the last few years have become obliterated. The Indians say that this is a sign that the "spirit" has left the place. Another painting of this description was above Neqa'umin Waterfall, near Thompson Siding. Still another was on a cliff overhanging Nicola Lake, not far from Kwiltca'na. This painting is said to be still visible. The Indians, while passing below in canoes, avoid looking at the place, because, if they do so, they say the wind will immediately commence to blow.

Another painting is on a rock overlooking Kamloops Lake, not far from Savona. This picture is also ascribed by most Indians to a supernatural agency, while some claim that it was painted by the Shuswap to commemorate a victory gained at that place by the latter over a war-party of Thompson Indians.

The Lower Thompsons believe in different kinds of monsters to be met with occasionally in the mountains; as, for instance, a human body of a white color, without any limbs, which constantly rolls over the ground, uttering cries like an infant. A person who sees any of these monsters will die shortly afterward. Such monstrosities as these seem to be unknown to the upper divisions of the tribe. On some cliffs, pictures in brilliant colors are seen, which vanish as suddenly as they appear.

The Upper Thompsons believe in a race of dwarfs who inhabit steep cliffs and forests. They are just like men; but their skins are pale, and their bodies very gaunt. They are only about two feet tall. They wander around the mountains, sometimes shouting, groaning, or weeping. Their eyes are sunk very deep in their heads. They run away from hunters, and go into inaccessible places. Some Indians had them for their "guardian spirits." The Spences Bridge Indians claim not to have seen any for the last fifteen years. Formerly they were very numerous in the Okanagon country. The Lower Thompsons say that they can make themselves visible or invisible at will. According to their ideas, the dwarf women do not exceed three feet in height. A few of the men, however, are tall, surpassing the tallest Indians in stature; but none of them are of medium height. They all wear clothes similar to those formerly worn by the

Indians, but have never been seen with bows and arrows. They inhabit low, dense forests, or live in dense woods in the mountains. It is said that they never kill, steal, or chase people. Some people believe they are cedar-trees, or their spirits, and that they have the power of transforming themselves. They are rather fond of joking, and playing tricks on people. They tell of a man who was making a cedar canoe. Feeling tired, he stuck the wedge that he had been using into the wood, lay down, and fell asleep. He was awakened by the touch of a hand, and beheld a dwarf standing before him, with the wedge in his body. The dwarf said to him, "Why do you stop working at me? You ought to cut me up quickly. I will give you some advice. When you wish to make a canoe, always paint your face red, and the wood will work easier." Having said this, the dwarf vanished. They also tell of a woman who was sleeping over night in the forest. About daybreak a dwarf, seeing her asleep, pushed a piece of burnt cedar-wood into her. She awoke, and, after freeing herself of it, went to camp and told the people. They wished to find the perpetrator of the trick, therefore they followed the trail of the dwarf, who could be traced by pieces of charcoal which he had dropped as he went along. Eventually all traces of him disappeared; and the people, looking around, saw a large piece of charcoal on the side of a cedar-tree.

Beings of another kind are occasionally seen. They are of the same size and height as ordinary people, but naked, like dwarfs and ghosts, and of a ghost color. They are very gaunt, the shape of all their bones and joints being visible. Their eyes are very large and round, and protrude from their heads. Like ghosts, they chase people, but are more persistent. If a person chased by a ghost turns off the path, the ghost will generally stop when he comes to that place, and will follow no farther; but this being will continue his pursuit regardless of obstacles. When he overtakes a person, the latter faints, unless he be a man of great mysterious power.

According to the beliefs of the Upper Thompsons, giants about thirty feet tall inhabit the Okanagon country, and were quite numerous in the Upper Thompson country until forty or fifty years ago. They have no upper eyelids, and never sleep. They dress in bear and deer skins, and hunt game, which they run down. They can be recognized at a great distance by their strong and peculiar odor; and even their tracks, and branches of trees which they have touched while passing, smell for a long time after they have gone by. These giants are very powerful, and can carry a grisly bear or an elk on their backs with the greatest ease. Their homes are in caves situated in precipitous rocks. They never harm people, but are believed to have run away with women from the Nicola and Okanagon. They are fond of fish, and sometimes go to the river or lakes when the Indians are fishing, causing a sleepiness to fall over them while they are helping themselves to the fish. The Lower Thompsons believe that these giants do not live in their own country, but that they come down occasionally from that of the Okanagon and Upper Thompsons. They dress in bear or dog skins. Some wear long black robes, while others again go almost naked. Sometimes.

they chase or steal people. They are not known to have any weapons. Once a giant is said to have chased two hunters, who sought refuge in a large fir-tree. Presently this giant was joined by two very tall friends, who tried in vain to reach the hunters. The latter shot at the giants, who caught the arrows in their hands and broke them. After a while one of the giants discovered that he had lost his dogskin apron, and seemed very much concerned about it. They all concluded to go in search of it, and left the hunters, who then came down from the tree, and went home.

High mountains are believed to be the residence of the Old Man (TEIT, *Ibid.*, pp. 50, 109), who, by scratching his backside, makes rain or snow. According to others, he makes rain by urinating. The Lower Thompsons believe that an old woman makes rain and snow. The Coyote's house is said to be in a glacier; according to others, in the upper world. The latter is described as a prairie occupying the top of a plateau with steep sides (TEIT, *Ibid.*, p. 23).

The ideas held by the Indians regarding the Sun are conflicting. He appears as a cannibal. In the beginning he was too near the earth, and moved away only on receiving presents (TEIT, *Ibid.*, p. 53). In another tradition he is said to have been a chief at Lytton (TEIT, *Ibid.*, p. 54). A halo round the sun or moon is termed by them "entering the house" or "forming the house," and is said to portend cloudy weather, rain, or snow.

Sun-dogs are called "throwing away his children." When the Sun gets tired of one kind of weather, he becomes angry and throws away or turns out his children, it is said. Therefore, when cold weather prevails and a sun-dog is seen, it is a sure indication of mild weather, and *vice versa*.

The Moon was formerly an Indian. He would be as bright as the Sun, if his sister, the Hare or Frog, did not sit on him. At one time, when the Moon had invited the Stars to his house, it was so crowded that there was no room for his sister to sit down, and she jumped on his face, where she has remained ever since. Whenever it threatens to snow or rain, he builds a house (the halo) and enters it. The cirrus clouds are the smoke of his pipe. He always holds his pipe in his hand. Therefore it is seen in the moon, where also the basket which he uses as a hat may be seen (TEIT, *Ibid.*, p. 91). The waxing and waning of the moon is caused by the position of the sister's shadow. At full moon, her shadow does not fall on his face; at new moon it is entirely obscured by her shadow. In other legends the Lower Thompsons describe the moon as the light carried by one of their transformers.

The stars are generally considered as transformed people. In one legend they are described as roots growing in the upper world (TEIT, *Ibid.*, p. 22).

The Pleiades are called "bunch" or "cluster." They are the friends of the Moon (TEIT, *Ibid.*, p. 91). The Indians used to tell the time of night by them, reckoning by their position in the sky. The star that follows the Pleiades is called "the dog following on their trail." The Morning Star is called "the bright face," or "bringing in the daybreak." The Great Bear or Dipper is called

"grisly bear." The three stars of the handle of the Dipper are said to be three hunters in pursuit of the bear. The first one was brave and fleet of foot, and fast gaining on the bear. The second was slower, and leading a dog, the small companion star. The third was afraid, and not very anxious to overtake the bear. They were all in this position when turned into stars. Another star is called the "swan." Others behind it are called the "canoe." The latter was said to be filled with hunters in pursuit of the swan. Still others are called "women engaged in roasting roots," "fishermen fishing with hook and line," "weasel's tracks," "arrows slung on the body." These are said to have been a hunter carrying his bows and arrows. The Lower Thompsons believe the Dipper to be the Transformers, the children of the Black Bear turned into stars. The Milky Way is called "the trail of the stars," or "what has been emptied on the trail of the stars." It is also called "the gray trail," or "the tracks of the dead."

The Rainbow is said to have once been a man, a friend of the Thunder, who was in the habit of frequently painting his face with bright colors.

The country of the souls is underneath us, toward sunset. The description of the trail leading there is contained in reports of visits of shamans to the lower world. The trail leads through a dim twilight. Along this trail are visible the tracks of the people who last went over it, and the tracks of their dogs, if they had any with them. The trail winds along until it meets another road, which is a short cut used by the shamans when trying to intercept a departed soul. From this point on, the trail is much straighter and smoother, and is painted red with ochre. After a while it winds to the westward, descends a long gentle slope, and terminates at a wide shallow stream of very clear water. This stream is spanned by a long slender log, on which the tracks of the souls may be seen. After crossing the bridge, the traveller finds himself again on the trail, which now ascends until it reaches a considerable height. On this height is heaped up promiscuously an immense pile of clothes. This is the place where the souls leave the belongings which they bring with them from the land of the living. From here onward the trail seems to be perfectly level; and as the man goes on, the dimness or darkness which has hitherto overhung the trail gradually disappears.

Three guardians are stationed along the trail of the souls, — one on this side of the river, the second one between the river and the land of the ghosts, and the third one at a lodge which is situated at the end of the trail of the ghosts. The first of these has a sweat-house quite close to the trail, in which he spends most of his time. It is their duty to send back souls whose time to enter the land of the ghosts has not come. But some souls pass the first two of these men unmolested, only to be turned back by the third one, who is considered their chief, and who is an orator who sometimes sends messages to this world with returning souls. All these men are described as very old, gray-headed, wise, and venerable-looking. At last the soul reaches the door of the large lodge at the end of the trail. The lodge is made of hard white material similar to limestone or to hard

clay. It extends a long distance from east to west, while it is much shorter from north to south. Its top is rounded, and similar in shape to an ant-hill. Seen from the east, it looks like a rounded mound. There is a doorway at the east end, and another one at the west end. The trail leads up to the eastern door, while the entrance to the land of ghosts is through the west door. Throughout the length of the lodge is a double row of fires. The eastern entrance is just large enough to let a soul pass through, while the western doorway is much higher and wider. There are always some people in the lodge. When the deceased friends of a person expect his soul to arrive, they assemble in this lodge to welcome him and talk about his death. On top of the lodge, or near the eastern doorway, is stationed one of the old men before mentioned. When the deceased reaches the door, he hears people on the other side, talking, laughing, singing, and beating drums. Some people who stand at this door welcome him and call out his name. On entering, a wide country of diversified aspect spreads out before him. There is a sweet smell of flowers, an abundance of grass, and all around berry-bushes laden with ripe fruit. The air is pleasant and still, and it is always light and warm. More than half the people are dancing and singing to the accompaniment of drums. All are naked, but do not seem to notice it. The people are delighted to see the new-comer, take him up on their shoulders, run around with him, and make a great noise.

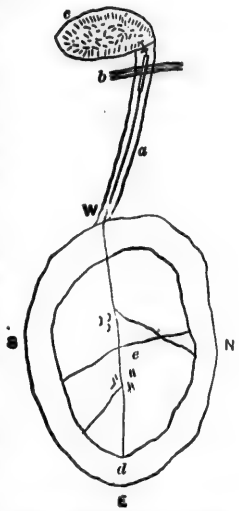

Fig. 290. Sketch of World. *a*, Trail leading from the earth to the land of the ghosts, with tracks of the souls; *b*, River and log on which the souls cross; *c*, Land of the ghosts, and dancing souls; *d*, Lake surrounding the earth; *e*, Earth, with rivers and villages; N, S, E, W, Points of the compass.

Many Indians say that the traditional account of the spirit-land describes the souls as clad in clothes similar to those they were accustomed to wear while in the body. Others describe many of the people as living in lodges; but they claim that there are no fires to be seen, nor winter houses.

In another tale the way to the country of the souls is described as leading over a lake which must be crossed in a canoe. After several days' paddling in a dim atmosphere, it grows lighter, and the shores of the country of the souls are seen. Fig. 290 shows a sketch drawn by an Indian, illustrating his conception of the world.

There is a current belief, although somewhat vague with many of them, that certain animals have worlds of their own, which are situated underground, and the entrances to which are hidden. Animals are born there, and consequently are very numerous in those worlds. They wander out into our world; and some of them are born, live, and die in it, but many of them go back to their own world at times. Then these animals are scarce in this world for a time. Some say that the spirits or

souls of animals, except those of horses and dogs, go to their own respective worlds. Others say that they all go to the same land to which human beings go. Animals wander around in this world to benefit mankind; but as soon as the Indian ill-uses them, or does not need them, they return home.

Some Indians believe that the deer and other game were provided by nature for the Indians, and not for the whites. As long as the Indians required them, they were plentiful; but when the Indians become extinct there will be none. This they say is proved by the fact that as the Indians decrease in numbers, so do also the deer and other game, although they are not hunted by the whites.

Prayers and Observances. — The prayers and observances of the Thompson Indians were founded on their belief in mysterious powers pervading all nature. The stars, the dawn, mountains, trees, and animals were all believed to be possessed of mysterious powers. It is not clear whether, in their prayers, the Indians supplicated any of the Transformers or other important personages appearing in their myths. In all their old prayers the spirit supplicated was simply addressed "Thou" or "Chief." They say the chief objects of prayer were the fulfilment of their desires, and protection from harm. A person who prayed would be better preserved from danger of all kinds, and was more liable to become possessed of wealth, than one who did not pray. Prayer is a mystery. The mind of a person who made fun of prayer was sure in a short time to become deranged, or some bodily affliction would seize on him. Indians seldom or never made fun of prayer. It would seem that only the sun, the dawn of the day, the rain, tops of mountains, certain lakes, the spirit of sweat-bathing, and perhaps also the Old Man, can in any way be considered as tribal deities. All the others were guardian spirits that were individually acquired.

Certain parts of the high mountains, especially peaks or hills, were considered sacred, being the residence of "land mysteries" (see p. 338). Some of these places, when trodden upon by human foot, were always visited by snow or rain. In other places, snow or rain fell only when they were trodden upon or visited by a stranger for the first time. Indians, therefore, when hunting in the vicinity of these places, visited them, and appeased the spirits by making an offering to them, thus insuring good weather during their stay, and good luck while hunting. These offerings generally consisted of a lock of hair, a rag from the clothing, a little powder, a few shot, a piece of tobacco, a stone, and so on.

The women, when picking berries or digging roots on certain mountains, always painted their faces red. In general, they paint their faces wholly red before coming in sight of certain lakes, that they may be favored with good weather and good fishing. The paint is considered as an offering to the spirits. Sometimes, when they came in sight of these lakes, they made the sign of good will or blessing (see p. 287), and prayed to them to give them good weather and plenty of fish. They also did this to some of the mountain-peaks near their hunting-grounds.

One place of this kind is on the west side of Fraser River, opposite Fosters Bar, in the country of the Upper Fraser band. There are three high mountains here,—the highest one in the middle, called A'motɛn, which is believed to be a manɬ and his wives on each side, called Ntsɛ́kɛ́'lxtɬn and Sɛ'iyuk. If an Indian at any time takes a stick, and threatens to strike, or makes the motion of striking, A'motɛn with it, it will at once rain. The mountain Kazik, near Lytton, was also believed to possess supernatural power. When a person who had a strong guardian spirit pointed at it, it would rain. Still another mountain of this kind is the peak Skoiä'iks, north of Spences Bridge.

Roots, etc., growing near a haunted or mysterious lake, should not be dug or gathered. Vegetation near such a lake is called its "blanket." Swamp-grass and reeds growing in the water of the lake are called its "hair." The lake, if robbed of its blanket, will take revenge by visiting sickness, bad luck, or death upon the root-gatherer, or by sending an apparition or death-warning to the person, shortly after which the offender herself, or one of her near relatives, will die.

Some of the first berries picked each season were given as an offering to the earth, or more generally to the mountains. The offering was made by an old gray-haired person, who at the same time danced, and held the fruit out toward the mountain-tops. Before addressing the latter in particular, the word "qai'lūs" was repeated twice. This was perhaps a term of address, or the name of the earth or mountain deity, after the manner of Indians praying in the sweat-house, who address the deity presiding over the act of sweat-bathing as "kwalu's" or "swalu's." The people painted their faces red, and danced for some little time.

When wishing to put an end to a spell of heavy rain, the Indians prayed to the Rain. The supplicant held in the fire for a short time a stick about three feet long and two inches in diameter, then described a circle with it, commencing near the east, and following the sun's course until it reached the east again, toward which quarter he held the stick, and addressed the Rain as follows: "Now then, you must quit raining, the people are miserable. Ye mountains, become clear." The stick was again placed in the fire, and then a circle was described with it in the same manner, commencing in the east, and following the sun's course around to the east again, and stopping in the south, to which quarter the stick was pointed, and the previous address repeated. The stick was again passed through the flames, and other circles were described, stopping at the west and then at the north, each quarter being addressed as before. The stick was then thrown into the fire, and the supplicant sat down or smoked.

In spring the warm Chinook Wind was prayed to: "Remain thou indeed, and blow and dry up the earth. It is good that thou camest."

Every morning one of the oldest members of each household went out of the house at the break of day, and prayed to the Dawn. The Dawn of the Day

was believed to have the power to cure hernia, if supplicated through the medium of an adolescent girl. Just before daybreak the girl put some charcoal in her mouth, which she chewed up fine, and then spat it out on the swelling. This she did four times, and then addressed the Dawn of the Day as follows: "O Day-dawn! thy child relies on me to obtain healing from thee, who art mystery. Remove thou the swelling of thy child. Pity thou him, Day-dawn!"

On account of their belief that the Thunder shoots the ordinary thunder arrow-heads, and tail-feathers of the red-shafted flicker, which sets on fire anything it touches, the Indians attached feathers of this bird to arrows which they shot at enemies' houses. They also made arrows intended to fire houses from wood of trees struck by lightning, or tied a splint of such wood to their ordinary arrows. — During a heavy thunderstorm the men bit their dogs' ears, so as to make them howl. This was believed to drive the thunder away.—To kill a frog may cause rain.—The death of a grisly bear, black bear, or big-horn sheep, may cause a change in the weather.—The Indians were afraid to point at the rainbow, because, if they did, their fingers would become covered with sores. If they wished to point at it, they first wet their little finger in their mouth, or spat on it.

Owing to the mysterious powers which animals and plants were believed to be possessed of, numerous customs were observed intended to propitiate them. Women, widows and widowers, and other unclean persons, had to treat them with particular care (see p. 333). When a lad killed his first deer, he gave it to the people to eat. When a deer was killed, it was said that the rest of the deer would be well pleased if the hunters butchered the animal nicely and cleanly. To waste the meat of a deer displeased the animals, who would not allow themselves to be shot by the hunter. If a hunter was overburdened, and had to leave behind some of the meat of a deer, it was said that the deer were better pleased to have the meat of their friend, viz., of the deer shot, hung up in a tree rather than left on the ground. The intestines of the quarry, which in some cases were not taken away by the hunter, were collected, and placed where the blood had been spilt while butchering. The whole was then covered with a few fir-boughs. The hunter, while he covered it, told the other deer not to be sorry because of the death of their friend, or because he had left some portion of the body behind, since he had done his best in covering it. If he neglected to cover the remains, it was thought that the deer would feel sorry or angry, and would cause him bad luck in hunting.

Occasionally deer-heads were left by overburdened hunters. In such cases they were generally placed on the branch of a tree, so as to be beyond all contaminating influences, particularly those of women or dogs. If a deer-hunting party had bad luck, they staid in camp for a day or two, sweat-bathing, singing, and praying to their guardian spirits to give them success, and also asking the deer to present themselves to be shot at. Deer's bones were always burned by the hunters while on hunting-trips, as a safeguard against the spell resulting

from any woman who happened to come in contact with the fresh bones, or from any dog which might take a bone in its mouth. It was considered lucky for the hunters to roast and eat some small part of each deer killed by them, immediately after butchering it.

When a party was unsuccessful at deer-hunting, it was sometimes said that the deer were waiting for some other animal to die first. The hunters then killed some animal that happened to cross their path, and which was supposed to be the cause of their failures.

No hunter would give a deer's head to, nor would he eat with, a man who was the first or second born of a family. The deer would become very wild, and hard to shoot, if he did so. Hunters, in telling their friends what they had shot, generally called a buck a "doe;" a doe, a "fawn;" and a fawn, a "hare." This was done that they should not displease the deer by boasting, and also that other hunters might not take offence.

Deer-meat was never taken in through the common door or entrance of a lodge. In the hunting-lodge, meat was taken in through a hole in the back of the structure, because the common door was used by women.

When the father of an adolescent girl began to hunt, the deer were shy, and ran away from him.

A hunter wishing to insure success, especially in bear-hunting, went through a process of sweat-bathing. While in the sweat-house, he sang to his spirit, supplicating him for success on his hunt. Often the bear itself was addressed, and asked to make its appearance, that it might be shot. The grisly bear was asked not to be angry with the hunter, nor to fight him, but rather to have pity on him, and to deliver itself up to him. The grisly-bear hunter must abstain from sexual intercourse for some time before going on his hunt. The bear, before being killed, is believed to be forewarned of its death by signs, just like people. When a bear was killed, the hunter who had killed it, and also his companions, painted their faces in alternate perpendicular stripes of black and red, and sang the bear song. Sometimes he prayed also, thanking the bear for letting itself be killed so easily, and asking that the mate of the slain might share a similar fate. When the flesh of the bear's head had been eaten, the skull was tied to a small treetop, as high up as could be reached, and left there. The hunters who placed the skull there, painted their faces the same as on the former occasion. If this were not attended to, the bears would take offence, consequently the hunter would not be able to kill any more. To place the heads of bears or any large animal on trees or stones was a mark of respect to the animal. Sometimes horses' heads were thus treated.

Bears always hear what people say about them, therefore a man who intends to go bear-hunting ought to be very careful what he says about them or about his preparations for killing them, because they will avoid him.

A certain part of the entrails of the beaver was said to bear some resemblance to the form of a man. This part was always taken away by the hunter or trapper,

and thrown into the water. The Indians sometimes divined, by this part of the beaver, whether any person in the vicinity would die soon, and at what time. Most of these customs are still observed to a greater or less extent.

While all the Coast tribes had elaborate ceremonies and regulations regarding the first salmon of the season, no such customs prevailed among the Thompsons. Children must not swim in the rivers during the month of September, because this was believed to disturb the salmon-run, and the children would be liable to be drowned. — Men who made a practice of fishing sturgeon kept their lines and hooks, and even bait, hung up some distance from their house, so as to be beyond all contaminating influences. — If a man dreamed of ghosts during the night, he need not go sturgeon-fishing the next day, because he would catch nothing. — Indians have a custom of taking live trout from lakes or streams, and transplanting them into lakes where there are none. Sometimes the fish propagate and become plentiful where introduced. The fish thus treated are supposed to be caught and handled by a person who is clean or not tabooed. — To shoot an eagle with a gun took from the gun the power of killing. It could only wound, and was generally given to one who understood restoring it to usefulness. To fill the barrel with urine and let it stand over night was said to be a remedy.

The following may also be considered as expressions of respect for animals: — A man should not talk lightly, or make fun, of any animal he intends to hunt or trap. He should talk to it and of it respectfully, and always say, "I may kill it," not "I shall kill it." — Some trappers and hunters who were very particular would not eat with other people when they were engaged, or about to be engaged, in hunting or trapping; neither would they eat food cooked by any woman, unless she were old. They drank cold water in which mountain juniper or wild rhubarb had been soaked, using a cup of their own, which was not allowed to be touched by any one. — Hunters seldom combed their hair when on hunting-trips, but waited till their return home. Before their departure, they anointed their hair with a decoction of deer's brains and a certain plant.

All kinds of snakes, toads, frogs, lizards, insects, and shell-fish are looked upon with abhorrence and disgust by the average Indian. The small black lizard is held in dread. It is said that if it sees a person, it will follow his tracks, and in the night-time will overtake him, and crawl into his anus and eat his intestines. Indians, therefore, when they happen to see one of them, light a fire in their tracks, or jump over the camp-fire four times when they get home. It is said that the lizard will always turn back from fire, of which it has a great dread.

In this connection may be mentioned a few taboos: — It is forbidden to eat coyote-liver. To eat it would cause a swelling of the face or eyes. — Coyote, plover, ptarmigan, red-winged flicker, and robin are eaten by old people only. — The heart of the fool-hen was not eaten; nor would a hunter let his dog eat it, lest the latter should become foolish, like the fool-hen. — No kinds of insects or shell-fish were considered edible. — A woman should not eat in

the morning, if going out to dig roots or to rob the nests or stores of squirrels and mice. If she fails to observe this rule, either she will not find the nests, or they will be empty.

A number of restrictions refer to the use of the sunflower-root (*Balsamorrhiza sagittata* Nutt.), which is very difficult to cook. Women, while cooking or digging this root, must abstain from sexual intercourse. A man must not come near the oven when the women are cooking the root. The women, when going out to dig the root, often painted the whole face red or they painted a large black or a red spot on each cheek. Sometimes they took four long, thin fir-branches, the small ends of which they spread out in different directions near the bottom of the oven where the roots were, while the thick ends were tied together, and raised above the centre of the oven, protruding a little. When the oven was finished, and after the roots had been cooking for a while, these branches were pulled out, and according to their color the Indians divined whether the roots would be successfully cooked or not. If the branches were black or dark-colored, the roots would cook well; but if spotted or light-colored, the reverse would be the case. It was sometimes said, when sunflower-roots had been cooked successfully, that the coyote had caused the success by urinating on them.

All young people, when eating the first berries, roots, or other products of the season, addressed a prayer to the Sunflower-Root: "I inform thee that I intend to eat thee. Mayest thou always help me to ascend, so that I may always be able to reach the tops of mountains, and may I never be clumsy! I ask this from thee, Sunflower-Root. Thou art the greatest of all in mystery." To omit this would make the person partaking of the food lazy, and cause him to sleep long in the morning. — Young people, as a rule, did not eat berries until more than half the crop was ripe.

The inhabitants of each lodge went through the following ceremony when the first tobacco of the season was gathered and smoked for the first time. An elderly man assembled the people, frequently outside of the lodge, generally a while after sunset, and let all the adult males, and also such females as were in the habit of smoking, sit down in a circle. He sat or stood in the middle of the circle himself. Sometimes he addressed the people at some length, but as a rule simply said, "Be it known to you that we will cut up the chief [the tobacco]." Then he cut up some of the tobacco, and after mixing it with roasted bearberry-leaves, he filled a large pipe, lighted it, and handed it to each of the individuals, following the sun's course. The people each took one whiff, and holding up their hands, the palms close together, the tips of the middle fingers level with the mouth, blew the smoke downward between their fingers, and over their breast; and as the smoke descended, they crossed their hands on their breast, and rubbing their chest and shoulders with both hands, as if rubbing the smoke in, they prayed, "Lengthen my breath, chief [tobacco], so that I may never be sick, and so that I may not die for a long time to come." After every one had had a whiff, some of the tobacco was cut up in small portions, and a piece given to each individual.

Before white man's tobacco became plentiful, the first of it obtained each year was often treated with like ceremony. It is said that some men, either before giving the pipe to others to smoke, or after they had finished, smoked to the sun, or perhaps to the sun and also to the four quarters. The Lower Thompsons smoked much less than the upper divisions of the tribe. Smoking was considered the privilege of people possessed of mysterious powers, such as shamans and others.

While these prayers and customs suggest that a general animism is the fundamental principle of their religion, — which fact will appear still more strongly when we consider the individual guardian spirits, — the ceremonials that were formerly in use suggest that a vague worship of nature formed also a prominent part of their beliefs.

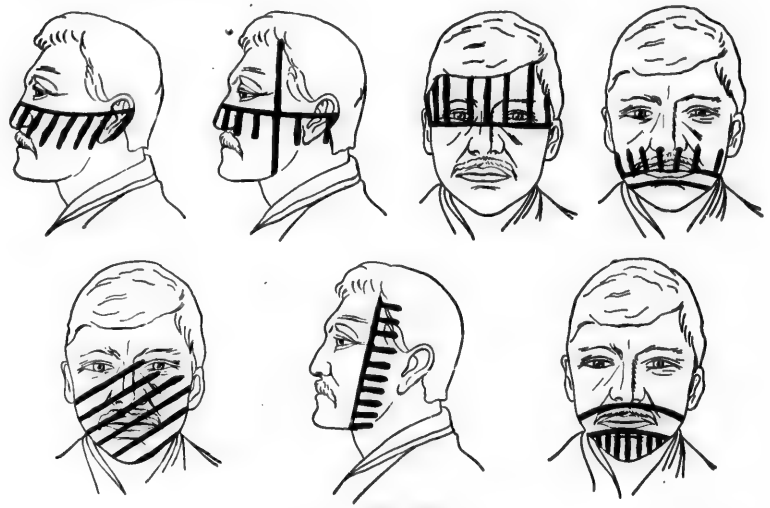

Fig. 291. Facial Paintings.

Festivals. — The people of each neighborhood met at intervals for the purpose of feasting, dancing, and praying. Each gathering lasted a whole day. The people of some parts of the country observed these rites more strictly, and danced oftener, than others.

In the winter the people danced in the large winter houses, but during the fine season all danced outside at certain places. The spring dancing-ground of the Indians in the neighborhood of Spences Bridge was at Nskaptsé'lx ("spring house"), so called because the Indians gathered there in the spring of the year for

the purpose of fishing (see p. 252). It is on the south side of Thompson River, about half a mile below the confluence of Nicola and Thompson Rivers. The dancing was carried on there on a small, rather sandy flat overlooking the river; and the circle worn in the ground by the feet of probably generations of dancers may still be seen. On the appointed or recognized day, the people, dressed in their best clothes and with all their ornaments, assembled at the place very early, each woman bringing food with her. No knives or weapons were allowed to be brought to these dances. Every one had his or her face painted red. The chiefs always had perpendicular stripes down the entire length of their cheeks, made by wiping the color off with the fingers, which were drawn down over the face. Some of the men, probably warriors, used black facial paint. Some women had their faces covered with red ochre, over which were painted spots with sparkling specular or micaceous hematite. Other women daubed the greater part of their faces with this material. Both men and women also used alternate stripes of red and yellow; and some men, alternate stripes of red and white, or black, white, and red. It seems that there was no particular pattern of face-painting for these dances. Many men and women painted their faces in the same style as under ordinary circumstances. Some of these patterns are shown in Fig. 291.

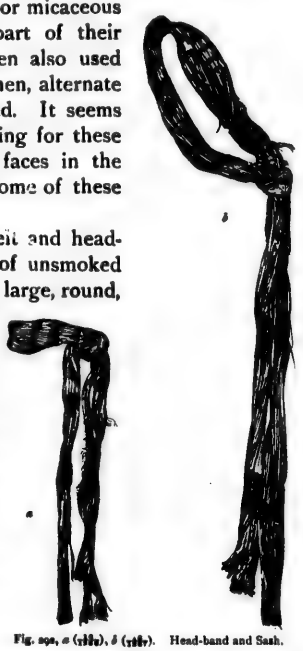

Fig. 290, *a* (1182), *b* (1187). Head-band and Sash.

Almost every person wore a sash or wide belt and head-band of some description. The majority were of unsmoked buckskin. Sometimes they were ornamented with large, round, flat brass buttons obtained from the Hudson Bay Company; but they were usually plain or simply fringed. The head-bands were mostly of buck-skin, those of the women often ornamented with perpendicular rows of dentalia. Some women donned head-bands and sashes made of the inner bark of the cedar, which was shredded into very long fine strips. The bark was generally used in its natural white state, but was occasionally painted with narrow stripes of red (Fig. 292). While dancing, the long thin strips hung down over the body, or fluttered out on the breeze. The chiefs always wore cedar-bark head-bands, which were tied in front in a knot that was painted red. The ends hung down their backs. The women wore their hair entirely loose. The men were at liberty to arrrange theirs in any style; and many had feathers or birds' down on their heads.

The Indians took great care in the preparation of their dancing-places. They smoothed the ground nicely, and, if it was too sandy, spread clay brought

from a distance over the circle, watered it, and tramped it down. After a while this became quite hard. The dust was always kept down by watering.

The dancing began at sunrise, when four dances were performed in succession. The dancers arranged themselves in a circle. They stood three abreast, the unmarried men, unmarried women, and married people (Fig. 293) each forming one group in the circle. There were two chiefs. The head chief, generally an elderly man, stood in the west, outside the circle. He made the principal speeches and prayers, kept time, and gave orders. He was supposed to have frequent visions, could prophesy, and used to tell about the future world. The other chief, who stood in the east, also outside of the circle, was a younger man. He woke the people at daybreak on the morning of the dances. He led the singing, and in every way helped the other chief. Sometimes new songs were introduced into these dances, which the chiefs declared they had received in visions from the Great Chief. The head chief prayed, and then gave the order to begin the dance. The chief in the east began a song, and, stepping into the circle, took the lead of the dancers (Fig. 294). All stamped with their feet, and walked slowly around. While dancing, those who were on the outer and inner sides of the circle held on to the sashes of the dancers in the middle row. Young children danced with their parents.

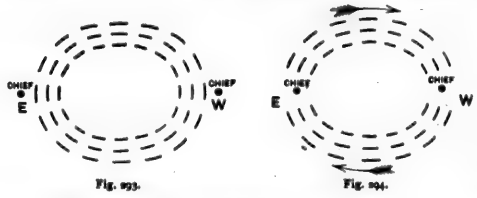

Fig. 293. Fig. 294.

Figs. 293, 294. Diagrams illustrating Movements of Dancers.

The dancers all sang, and while dancing moved forward a step or two at a time. Some slowly extended both arms in front and above their heads, drawing them back slowly in the same way until reaching the breast, the palms opposite each other and close together, the fingers slightly bent. This sign means "to draw out slowly or extract," and was symbolic of drawing nearer to them the power to which they prayed. They also made the sign of good will and blessing (see p. 287). In another sign the hands were extended toward the right about the height of the middle of the body, and in a horizontal position, the right hand foremost, palm up, the left hand following slightly above, palm down. The hands moved forward in three or four short jerky motions, then suddenly turned, and moved similarly toward the left side, but with the left palm up and right palm down. I have not been able to learn the meaning of this sign. Most of the dancers, however, generally raised and lowered one arm at a time above the head, while the other arm was held horizontally across the breast, then the extended arm was gradually lowered, with fingers partly bent, until opposite the other one, when both hands were pressed together on the breast, one on top of the other. A deep sigh was breathed, and the head and body were bent forward. I do not

know the exact meaning of this sign, but it seems to mean supplication, or asking for pity. Each dancer ejaculated and prayed or talked vehemently during the song. When the chief of the east arrived at the west, and the other chief at the east, they stopped, marked time, and prayed and made certain signs. Then the song was struck up again, and they marched back until the chiefs were in their proper places again. This concluded the first dance.

During the first dance of the morning, the young men and young women were permitted to touch one another when the dancers were going around. The chief called out, "Now is your time to touch, young man or young woman." Any young man who desired a wife then ran over and touched the girl he wanted on the breast, and any young woman who desired a husband ran over, and, taking hold of the young man's sash, followed him, dancing. They say that this custom was maintained so that there should be no unmarried women in the tribe (see p. 324).

After finishing the four morning dances, the people all sat down and rested. Afterward a large mat was spread on the ground, and each woman came up and deposited on it the food which she had brought with her. During this time silence was preserved. Then one of the chiefs sat down, extended his hands above the food, and made a long prayer, the import of which was, that those who were to partake of the food should never meet with any harm, especially in obtaining and in preparing their food-supply; that they should always have an abundance; also that all the animals, birds, roots, berries, and fishes which the Indians made use of as food, should be procured with ease by the people, and without danger to them of witchcraft, death, or sickness. He concluded by saying, "This I ask from thee." After the prayer two young men came forward, cut up the food and divided it among the people, while the chiefs and other leading men made speeches, admonishing the people to be good, to be regular in attending the dances, etc. At noon four more dances were performed, followed by another feast. At sunset the people again danced four times, and then dispersed to their respective homes.

After sunset, all the middle-aged and elderly men gathered in the house of the head chief of the dances, where they had a ceremonial smoke. The chief took a large pipe with a stem the length of an arm, and passed it around the circle with the sun's course, each one taking a few puffs. Four pipefuls were thus smoked. It is said that the chief smoked a puff to the sun before he handed the pipe to his neighbor. The other three pipes are said to be offered to the east, the zenith, and the west.

Persons considered unclean, such as mourners or menstruating women, were not excluded from these dances.

About fifty or sixty years ago, the chiefs of the ceremonies began to hold these dances once a week, on Saturdays, and kept the days by cutting notches in sticks. Shortly after this, the people learned from the Okanagon some words

which they introduced into their prayers. The dancers uttered them while dancing, and the chief used them when blessing the food. The meaning of these words was, "The name of the Father, the name of the Son, and of the Good Spirit." They also learned to cross themselves while dancing. Shortly after the advent of the white miners, in 1858, these dances fell altogether into disuse.

At irregular periods other prayers were made inside the lodges in the morning, and sometimes also in the evening. The people all knelt in a circle round the fire, facing inward. The prayers were to "the chief," the oldest or the most important man leading the singing and making the prayers, which were about the same as those said in the dance. The sign they used in praying was that of good will (see p. 287), but sometimes it was made to the left side only.

GUARDIAN SPIRITS.— Each person had his guardian spirit, which he acquired during the puberty ceremonials. Only a few shamans inherited their guardian spirits without such ceremony from their parents, who had been particularly powerful. The guardian spirits of these parents appeared to them, uncalled for, in dreams and visions. All animals and objects possessed of mysterious powers could become guardian spirits, but their powers were somewhat differentiated.

The following were the favorite guardian spirits of shamans. Heavenly bodies: sun, moon (rather rare), stars, Milky Way, Pleiades, Morning Star. Natural phenomena: sunset, thunder or thunder-bird, wind, rain, rainbow, snow, water, ice, lake, cascade, fire, cold, heat, tops of mountains, snow-capped mountains. Animals: coyote, otter, badger, grisly bear, wolf, dog, skunk, weasel, ermine, eagles of all kinds, chicken-hawk, owls of all kinds, raven, ducks of all kinds, swan, crane, loon, snakes, lizards, and fish of all kinds. Part of an animal: bird's down. Trees: cedar, fir, yellow pine, burnt trees, stumps. Objects: tobacco, pipe. The most powerful among these were the otter, wolf, eagle, rattlesnake, badger, chicken-hawk, grisly bear, and also coyote and owl.

The following were guardian spirits of shamans only. Natural phenomena: night, fog, blue sky, east, west. Man and parts of human body: woman, adolescent girl, child, hands of man, feet of man, privates of man, privates of woman. Animal: bat. Objects referring to death: land of souls, ghosts, lodge and poles at grave, heaps of rocks at graves, dead man's hair, bones, and teeth.

The ceremonial training necessary for becoming a shaman extended over a much longer period — sometimes years — than that necessary for becoming a warrior, hunter, fisherman, or gambler. Among the Lower Thompsons a shaman who desired to obtain a dead person for his guardian spirit placed a skull in front of his private sweat-house, and danced and sang around it. Then he took it into the sweat-house, where he kept it all night. He sang and prayed to the soul of the deceased person to whom the skull belonged to impart to him the desired knowledge.

The favorite guardian spirits of warriors were: — Heavenly body: sun. Natural phenomena: thunder or thunder-bird, water, tops of mountains.

Animals: grisly bear, wolf, eagles and hawks of all kinds, raven. Part of body: blood. Objects: all kinds of weapons, including arrow, bow, knife, tomahawk, gun, bullet, arrow-head. The most powerful among these were arrow, knife, and other weapons, the sun, the thunder, the eagle, the grisly bear, and the hawk.

Guardian spirits of the hunter were: — Natural phenomena: water, tops of mountains. Animals: grisly bear, black bear, wolf, wolverine, lynx, coyote, marten, fisher, mink, deer, elk, beaver, hoary marmot, hawks of all kinds, owls of all kinds, raven, crow, magpie, blue grouse. Parts of animals: deer's tail, deer's nose. Objects: canoe, snare. Most powerful among these were the wolf, wolverine, and owl.

Guardian spirits of fishermen were: — Natural phenomenon: water. Animals: loon, all kinds of ducks, almost all kinds of fish. Objects: dug-out canoe, bark canoe, paddle, and fishing utensils, such as nets, spears, lines, hooks, weirs, parts of weirs.

Gamblers, runners, etc., had the following guardian spirits. Natural phenomena: creek, spring, stone, dawn of day. Animals: horse, muskrat, common marmot, rock-rabbit, big-horn sheep, mountain-goat (used principally by the Lower Thompsons), buffalo, antelope (these two used often by Okanagon), caribou (used often by Shuswap), porcupine, woodpeckers of all kinds, whippoorwill, bluejay, willow grouse, ptarmigan, prairie-chicken, plover, goose, hummingbird, frog, some kinds of flies, horsefly, wasp, bee, mosquito, ant, spider, wood-worm Part of animal: feathers. Objects: sweat-house, tools of various kinds, moccasins, Tsamulaux (?), red and black paint, dentalia. Parts of plants: fir-branch, pine and fir cones.

Guardian spirits of women were: — Animal: mountain goat. Objects: basket, kettle, root-digger, packing-line.

Animals that had no mysterious power did not become guardian spirits of men. Such were, for instance, the mouse, chipmunk, squirrel, rat, fool-hen, butterfly. Only few birds, and hardly any trees or herbs, could become guardian spirits.

It is believed that all animals have names of their own, which may be revealed by the guardian spirits. The knowledge of these names gives a person additional power over the animals. A man who, knowing the name of the grisly bear, for instance, addresses him, gains so much power over him that the bear at once becomes gentle and harmless. This knowledge is not imparted to others, except perhaps by a father to his son.

The frequent occurrence of guardian spirits that are only part of an animal or weapon, as a deer's nose, the nipple of a gun, the left or right side of any thing, the head, the hand, the hair, the tail of an animal, is remarkable. Some Indians had guardian spirits of unusual color or of some particular color, — a gray tree, a white stump, a white horse, a black dog, a spotted dog or fish, a black fox, a blue sky, a red cloud, a black fog, a red fish, etc. The favorite

colors seem to have been black, white, spotted, red, and blue, — the first three most frequently for animals, and the last two for natural phenomena or objects in nature.

It is evident from the above list that each person partook of the qualities with which his guardian spirit was endowed. For this reason certain guardian spirits were also considered more powerful than others. Thus a man who had the grisly bear or thunder for his protector would become a much better and fiercer warrior than another who had a crow, a coyote, or a fox.

The Sun seems to have been the special deity of the warrior, for to him he prayed, particularly while he was trying to obtain his guardian spirit. When the Sun appeared to a warrior in his dreams, it was a sign that he was going to be killed or wounded. He who could escape harm after getting one of these warnings from the Sun was supposed to have a very powerful guardian spirit indeed.

Before starting on the war-path, the men often sweat-bathed for several days, and supplicated their guardian spirits for success and protection. They also danced a circular dance directed against the sun's course, in which the dancers, in their feathers and paint, and fully armed, went through a mimic battle. Each man went through the whole pantomime of war, imitating the sounds of the animal which was his guardian spirit, and shouting, grunting, and whooping. This was accompanied by the beating of drums. Most of the young men, when dancing the war-dance, supplicated the Sun for aid, pointing their weapons toward him.

While the men were on the war-path, the women performed dances at frequent intervals. These dances were believed to secure the success of the expedition. The dancers flourished their knives, threw long sharp-pointed sticks forward, or drew sticks with hooked ends repeatedly backward and forward. Throwing the sticks forward was symbolic of piercing or fighting off the supposed enemy, and drawing them back was symbolic of drawing their men from danger. The stick with the hooked end was the one supposed to be the best adapted for this latter purpose. The women always pointed their weapons toward the enemy's country. They painted their faces red, and sang while dancing, and supplicated the weapons of war to preserve their husbands, and help them kill many enemies. Some had eagle-down stuck on the points of their sticks. When the dance was at an end, these weapons were hidden. If a woman had a husband in the war-party, and she thought she saw hair or part of a scalp on the weapon when taking it out, she knew that her husband had killed an enemy. If she thought she saw blood on the weapon, it was a sign that her husband had been wounded or killed.

Only warriors whose guardian spirits gave them the mystery of the scalp would take or wear scalps. In order to obtain this mystery, or, as it is expressed, to "know" scalps and become proof against them, some warriors washed themselves in water in which arrow-heads had been placed, or prayed to the weapons

for knowledge. If they wore a scalp and did not know its mystery, evil might befall them. A few men wore as many as ten or twelve scalps attached to their "horns" (see p. 226), their hair, their belt, and their weapons. Scalps were looked upon as "spirits" by warriors who took them regularly.

If a warrior was wounded, often another warrior would go up to him and say, "You are only hurt a little, and yet you faint." Then he would take an arrow and hit him with it several times over the body, at the same time singing a song, and saying, "My wolf arrow will make you well," etc.

Warriors who had the arrow, knife, or other weapons as their chief guardian spirit, were protected against hostile weapons; for instance, if an arrow struck them, which was not often the case, the blood was vomited up, and the wound healed in a short time. They seldom wore armor, and generally took the most dangerous places in battle.

When a man killed an enemy, he blackened his own face with charcoal. If this were neglected, the spirit of the victim would cause him to become blind. Warriors often smoked to the sun, and sometimes to the four points of the earth, probably commencing with the east. Some warriors painted patterns on their bodies according to their dreams. Weapons were often painted with designs representing skeletons (see Fig. 245).

Tail-feathers of the golden eagle were formerly highly valued. They were used by shamans and warriors for decorating their hats, head-bands, hair, and weapons. Any person who wore the feathers of this bird was supposed to possess it as his guardian spirit, or to claim equality in power with the shamans. Some warriors did not dare to use them, but wore instead what was considered next best,— the tail-feathers of the chicken-hawk. The golden eagle was of more value to shamans than to any one else. The chicken-hawk was more potent for the ordinary warrior.

Some men committed suicide in the attempt to test the powers of their guardian spirits to bring them to life again. It has happened that a man who boasted of the powers of his guardian spirit was shot by some one desirous of testing the power of the guardian spirit of the boaster, or in order to find out if the man was bullet or arrow proof.

Soul.— Every living person has a soul. All animals and everything that grows, such as trees and herbs, and even rocks, fire, and water, are believed to have souls, since they were people during the mythological age. The souls of men, animals, plants, and inanimate objects, appear in the lower world as they did in ours at the time of their death. Souls continue to live and to occupy themselves as they did in our world; but they have no sickness, and suffer no want. Deer are always at hand ready to be killed, and berries ready to be picked. It seems that most of the Indians believe that in this lower world children do not continue to grow, and that women do not bear children. It is believed that the setting sun draws the soul along; therefore the Indians never sleep with their heads toward sunset.

Each soul has a shadow; and when a person dies, it remains behind in this world. It is the ghost of the departed, which may stay for a short while only, or for many years. On the death of a person, the ghost, it is said, wanders around, and visits for four days and four nights the persons and places that the dead one had been wont to visit. After that, it generally haunts the place where the departed died or is buried. The dead try to throw sickness into their surviving relatives, that they may be joined by them in the underworld.

When people have been killed, ghosts are said to haunt the spot for many years. Ghosts, although ordinarily invisible, have a kind of body, for shamans or other skilled persons can see them; and dogs and horses can often see them when people cannot. They appear only at night, and are thought to sleep with the bones during the day. Whistling after dark is a means of attracting ghosts. It is especially dangerous to do so the first four nights after a person's death. If any one hears ghosts singing or shouting, he should imitate them, else they might come to him. A horseshoe nailed above the door or in the house, or carried on the person, keeps away ghosts. If a man rides a horse with shoes on, or wears bell-spurs on his feet, no ghosts will come near him.

Ghosts have the same form as the souls whose shadows they are. They are naked, or but partly clothed. They are of a light-gray color. The mouth and the eyes appear like a blue fire. The privates of the ghost of a male appear like moving fire or flame. Blue fires, said to be the breath of the ghosts, are often seen at night near graves or graveyards. Ghosts generally lean forward when walking, the upper part of the body having a jerky movement. The toe or finger nail, hair of the head, or any bone of the body, of a dead man, may assume the form of a ghost, and pursue persons. When shot with an arrow, the ghost generally cries out like a man, and disappears at once, leaving only a bone, hair, or nail in its place, according to the part of the body that was struck, and returns to where the body is buried. Ghosts, when pursuing a person, will never leave the trail, so that they can easily be avoided by turning aside from the trail. With these particulars, they are easily distinguished from living beings. Sometimes ghosts are seen watching people, only part of their heads or the upper part of their bodies being visible.

It is believed that sometimes ghosts will eat or drink of the food, and smoke of the tobacco, of a living person, and that when leaving they take his soul away.

If a man, on seeing a ghost, takes out his pipe and begins to smoke, the ghost at once disappears. Persons who have no guardian spirit swoon if they see a ghost approaching. If a man runs from a ghost, the latter will run after him, and may throw stones or bones at him. Should a person unknowingly camp or sleep near their haunts, they will sometimes throw stones or bones at him, or trouble his dreams. When a cheerful and brave person feels depressed or afraid, the Indians say, "An unseen spirit or ghost may be near him."

The souls of people who commit suicide do not go to the land of souls. The shamans declare they never saw such people there; and some say that they have

looked for the souls of such people, but could not find their tracks. Some shamans say they cannot locate the place where the souls of suicides go, but think they must be lost, because they seem to disappear altogether. Others say that these souls die, and cease to exist. Still others claim that the souls never leave the earth, but wander around aimlessly.

People who are drowned do not go to the abode of souls. Some say they too cease to exist, or that their souls remain in the water. Others affirm that the souls of drowned people travel on the water, and, following the rivers and lakes, at last arrive at a country beyond the waters, where the shaman cannot follow them. Still others believe that such souls reach the land of the ghosts, following a circuitous trail that leads over the waters. If these souls went over the trail of the dead, the shamans would be able to see their tracks.

All other people go to the land of souls, including children of all ages, still-born and new-born infants, and even miscarriages. Some declare that the souls of warriors killed in battle travel more quickly than any others. Others say that a person who has been good reaches the land of the souls much sooner than a person who has lived an evil life.

Most Indians believe that in but few cases do souls return in new-born infants. For instance, when a male child dies in infancy, and afterward the mother gives birth to another male child, they say this is the first child come back again. If he dies, and the mother again has a male child, it is still the same one that died come back again. One reason given for this is, that when a woman's infant dies, the next one born is almost always of the same sex as the one that died. They do not believe that the soul of an elderly person can be reborn, nor that the soul of a male infant can be born again in a female infant, nor that the soul can return in an infant having a different mother. Formerly this belief was more general than it is now.

The souls will continue to stay in the country of the dead until the "Old Man" and "Coyote" shall return to this world. They will be preceded by messengers. They will come from the east, and bring the souls back on clouds of tobacco-smoke; according to others, [illegible]ed clouds or on the aurora.

Owing to the repeated assertions of many shamans, it has become an established belief that only those Indians who are not Christians go over the old trail to the spirit-land, while those who profess to be Christians go by a new trail. For a long time after death, the souls of Christian Indians wander around from one graveyard to another. The truest Christians and helpers of the priests must wander about for the longest time. Then the soul leaves, going by a trail which ascends toward the south (some say north), and finally reaches the sky. Here it stays a short time, and sees the Chief, to whom it confesses its sins. Then it goes on a trail downward toward the west, and finally reaches the old abode of shades. But not all of them reach there, and it is not known what becomes of the others. Some say the best Christians may possibly be retained by the Chief, while the very bad ones

are either extinguished or "drop down." Others maintain that they all finally reach the old land of shades, where they join the other Indians. Some say that, even in old times, the shamans could not find the tracks of a person who was very bad, so they supposed some of these very bad Indians, like suicides, never went to the land of souls. These, however, were very few. Such souls simply vanished. They were not lost by slipping from the log when crossing the river (see p. 342).

It is believed that every person and animal has a time set when it must die, and that nothing can kill it if its time has not come. If a good shot misses a deer at close range, they say the deer's time for dying had not come, therefore it could not be killed. When a deer acts foolishly, and walks, as it were, into the jaws of death, it is said that its time has come and it wants to die. If a person dies suddenly, they say he arrived at his time, and that therefore he died.

The soul may leave the body a long time before death, although it does not do so as a rule. If the soul leaves the body, the latter must soon die, unless the soul returns. Whenever the soul reaches the spirit-land, the body immediately dies. The body needs the soul, but the soul does not need the body. Life and breath are necessary to this life. The soul does not need them, and has no real connection with them.

SHAMANISM. — Shamans accomplished their supernatural feats by the help of their guardian spirits, who gave them instruction by means of visions or dreams. Females as well as males could become shamans, but at present there are only few female shamans in existence. Some shamans have staffs (especially old shamans), which are painted symbolically, representing lightning, snakes, etc., or their guardian spirits. Figures of these are also carved or painted on their pipes (see Fig. 306). They were believed to have the power of causing and curing diseases due to witchcraft or to the loss of the soul. They caused sickness by shooting their enemy with their spirit. The nasal bones of the deer were often used by shamans for shooting persons. They were shot by their thoughts or by the help of their guardian spirits. The victim took sick at once, and complained of his head being sore.

It was said that a shaman could most easily bewitch a person who was eating, drinking, or smoking: therefore Indians who were afraid of being bewitched avoided doing so in the presence of an unknown shaman. Clippings of finger and toe nails were burned, and loose hair which came out with combing was buried, hidden, or thrown into the water, because, if an enemy got possession of hair or nails, he might bewitch the one to whom they belonged. If an enemy gained possession of the weapons of a man, he also obtained power over their owner, and, if he wished, he could bewitch him, take away his luck, hurt or kill him. If, however, the owner of the weapons was stronger in magic than the person who took them, the effect was the reverse, and the latter often became sick, or died. Some shamans threw sickness on persons by drawing their souls

toward the sun. This caused fainting-fits. As these fits became more frequent, the souls were said to be approaching the sun; and when they almost reached it, the persons died. This was a disease very difficult to cure. Shamans also threw sickness on persons by making ghosts frequent their houses.

At the present day the young men, young women, boys and girls, are afraid to wear about their persons anything unusual in the shape of clothes or ornaments; for instance, anything pertaining to the old style of dress, as feathers, fur hats or caps, or head-bands made of skin. They say that a strange shaman, seeing them wearing anything of the kind, might test their powers; and that in consequence they might be bewitched or killed, because none of them have performed the puberty ceremonials properly, and most of them have no guardian spirits. If a boy who is wearing a cap made of animal skin, or a head-band with feathers, intends to go to town, or some other place where he may be seen by many Indians, particularly by strangers, his parents will tell him to take off his head-dress, and wear a hat or cap of white man's manufacture. This partly accounts for so little of the old Indian style of dress being worn by young people at the present day.

Sometimes shamans were killed by the relatives of a man whom it was thought they had bewitched. Fearing witchcraft, the people treated the shamans with respect. Certain actions were considered offensive by shamans. To startle a shaman, or to eat meat, especially venison, without first inviting him to eat, were among these. No one allowed his shadow to fall on a shaman; but there was no harm if the shadow of the latter fell on the former. It was held that sometimes a spell of bad luck was thrown on a hunter or trapper by a shaman. In such cases the spell sometimes remained for years, unless the victim had recourse to some person possessed of the power or knowledge to break it. It was said of a person under this kind of spell, that a ghost walked beside him while he was hunting. The animals were aware of this, and would disappear before he had time to shoot them; or if at times the animals did not see, hear, or smell him or the ghost, but gave him a chance to shoot at them, he was unnerved by the ghost, which, unseen to him, accompanied him, so that he always missed his mark. If the spell were thrown on him by a man whose spirit was the deer, the deer knew or were warned of his coming, and kept out of sight. Shamans also had the power to kill animals by their spirits, except the representatives of their own guardian spirits. The only animal which no shaman could kill by his spirit was the deer. — For fear of being bewitched, hunters always spoke very modestly of their successes, else they might excite the envy of greater hunters, who would throw a spell upon them. — A stranger ought not to be awakened by shaking, but by calling only. He might bewitch a person who awoke him rudely.

The shaman, when called to visit a sick person, appeared with his face painted red, and either wearing a large fur hat decorated with eagle tail-feathers and with the skins of small animals as pendants, or else having these ornaments

fastened in his hair. Sometimes he wore a kind of mask made of a mat pinned together over his head. Around his knees and ankles he wore strings of deer-hoofs, which rattled as he walked or danced. Skin of albino deer was considered to possess mysterious power, and was generally worn by shamans, or made into caps or into tobacco-pouches by them. The shaman did not accept any payment for the first patient whom he treated. It is said that some shamans were able to ascertain the cause of sickness, only after their guardian spirits had entered their chests. If the first guardian spirit whom they called did not give the desired information, the shaman called another one. If the guardian spirit refused to enter the shaman's body, but jumped back as soon as he approached him, it was a sure sign that the patient would die. After seeing the patient, the shaman declared the nature of the disease, generally adding that he had gained knowledge about it by certain dreams which he had previously had. No matter what he pronounced to be the cause of the disease, the process of curing it was much the same in each case. Having painted his hair, and sometimes his hands and chest, red, and divested himself of his robe and shirt, he proceeded by means of incantations to expel the disease from the body of the patient. He had a small basket standing near him, in which he kept some water, which he put into his mouth, and sprayed it either over or in front of the patient's body. Some shamans were said to be able to make the water in their basket increase or decrease, or boil, by supernatural means. Others had a small fire burning near them. They swallowed glowing embers and burning sticks. Some shamans seem to have had some knowledge of sleight-of-hand; and others possessed the power to hypnotize. Probably ventriloquism was not altogether unknown to some. There is no doubt that the majority of them believed themselves to be possessed of the powers they claimed.

Some shamans, when treating a sick person, disliked to have people yawn, scratch their heads, or make any noise, as it was said to interfere with the spell. During the greater part of the time that the shaman was performing, he kept up his song which had been given to him by his guardian spirit, and sometimes he imitated the latter both by voice and gesture. At intervals he turned his song into a conversation with his spirit, which was rather unintelligible to the listeners. Some shamans improvised their song. While he was singing, he gesticulated, sometimes with his arms and sometimes with his body, while he kept time with his feet. Sometimes he would break into a kind of dance, in which he went through many jerking and jumping motions with his body and legs. He also often blew on the body of the patient, and repeatedly made passes over it with his hands. Some shamans, after singing their songs, thereby invoking the aid of their spirits, immediately proceeded to remove the disease by sucking. If successful, they showed the disease to the people by spitting it out of the mouth. The disease was then seen to be a deer-hair, if the patient had been hurt by deer or the non-observance of certain customs in hunting; or blood, if he had been

hurt through the evil influence emanating from a woman during her menstrual periods; or a bone tied around the middle with deer's hair, if he was bewitched by a hostile shaman. When a person was believed to be bewitched, a powerful shaman was summoned, who sucked the disease out of the person's brow. A hole or mark was left in the brow, from which blood flowed. Then the shaman showed the bone he had removed, with bloody deer's hair twisted around it. He threw it a long distance away, and before long the shaman who had shot the bone was taken sick. In other cases the shaman, after pulling out the disease, turned towards the west, threw it in that direction, and blew at it four times.

Often contests occurred among shamans, where the one having the most cunning or powerful spirit conquered the others, resulting in their death, or in leaving the marks of his victory in the shape of distorted faces or crippled bodies.

Sometimes the shaman ordered certain parts of the patient's body to be painted according to his dreams, or to the order of his guardian spirit. As a rule, the painting had no relation to the affected part of the body. The meaning of these designs was known only to the shaman himself. The usual parts of the body painted were the chest from the navel up, or across the chest between the nipples. Occasionally other parts of the body were also painted, such as the legs or arms. One shaman had a great reputation for treating childless women. He made them eat the root of *Peucedanum macrocarpum* Nutt., painted the upper part of their faces according to his dreams, and made them promise to give their children the names he had assigned to them. Such names were according to his dreams, and consisted generally of names of mammals, birds, water, or natural objects.

Before beginning to treat a patient, the shaman frequently pulled out his long pipe, from which hung eagle-feathers, and took a smoke; for smoking was looked upon as a means of communication, not only between the shaman and his guardian spirit, but also between him and the spirit-world. For this reason many Indians will not use a shaman's pipe. An explosion that takes place in a shaman's pipe is considered a "mystery," and is supposed to be a bad omen, especially if it happens when he is practising, or laying a ghost. By some, however, it is thought to be a good omen. Eagle-down was sometimes worn by shamans on their heads while dancing; but rattles, except the rattling anklets, were wholly unknown.

Sometimes, if a person were very sick, the shaman declared that the soul had left the body of its own accord, by being sent to the sun by another shaman, or by being drawn away by the dead. In such cases he put over his head the conical mask made of a mat, and went in search of the soul, acting as if travelling, — jumping rivers and other obstacles in the road, — searching and talking, and sometimes acting as if having a tussle to obtain possession of the soul.

The soul is supposed to leave the body through the frontal fontanelle. Shamans can see it before and shortly after it leaves the body, but lose sight of it when it gets farther away toward the world of the souls. Therefore, when a person believes that his soul has been taken away, he must send a shaman in pursuit

within two days, else the latter may not be able to overtake it. When a shaman sees a soul in the shape of a fog, it is a sign that the owner will die.

When a shaman discovers that a person's soul has left him, he repairs at once to the old trail. If he does not find its tracks there, then he makes a systematic search of the graveyards, and almost always finds it in one of them. Sometimes he succeeds in heading off the departing soul by using a shorter trail to the land of the souls (see p. 342). Shamans can stay for only a very short time in that country. The shaman generally makes himself invisible when he goes to the spirit-land. He captures the soul he wants just upon its arrival, and runs away with it, carrying it in his hands. The other souls chase him; but he stamps his foot, on which he wears a rattle made of deer's hoofs. As soon as the souls hear the noise, they retreat, and he hurries on. When they overtake him once more, he stamps his foot again. Another shaman may be bolder, and ask the souls to let him have the soul he seeks. If they refuse, he takes it. Then they attack him. He clubs them, and takes the soul away by force. When, upon his return to this world, he takes off his mask, he shows his club with much blood on it. Then the people know he had a desperate struggle. When a shaman thinks he may have difficulty in recovering a soul, he increases the number of wooden pins in his mask. The shaman puts the soul, after he has obtained it, on the patient's head, thereby returning it to the body.

Sometimes shamans were called upon to treat horses and dogs, but only valuable or favorite ones. They proceeded in the same manner as when treating people.

Sometimes a shaman would declare that his guardian spirit had told him that a plague was coming. It was seen by him in the shape of an approaching fog. If the epidemic was to cause a great many deaths, it was seen as a large cloud of vapor approaching close along the ground. Then he made the people paint themselves in the same way as he was painted. He asked them to join in his song, and they danced as in the religious dance (p. 350). Then they all brought him food. He cut a little piece from each offering, and sacrificed these to the spirit of the plague, which often appeared in the form of a man. Afterward the offering was thrown into the stream; and the rest of the food presented to the shaman was divided among the people, or was eaten on the spot. This was said to prevent the people from having the sickness. Instead of making an offering, sometimes the shaman escorted the sickness to the west, and there blessed it, and told it to leave.

When a shaman failed to effect a cure, he had to return his fees to the relatives of the deceased. If a shaman was well paid for his services, his guardian spirit was well pleased, and was more liable to help him. The services of the shaman were sought by some trappers to insure success.

Sometimes, when game could not be found, a shaman, or another member of a hunting-party, made supplication. Before the other hunters retired to rest, he spread some brush near the fire, on which he sat down, after divesting himself of

all clothing. Here he sat naked all night, with his head bent on his arms. He expected a vision. At daybreak he repaired to the nearest stream, where he washed himself, prayed, and sang. When the other hunters heard him singing, they went there also, washed their bodies, and joined in his song. Then they went back to camp, and prepared to go hunting. Then he directed them where to hunt, and said to one of the hunters, "You will shoot a deer [or other animal]. As soon as you do so, hunt no more, but come back with your companions." They did not eat the deer until the following day. On the morrow they were directed again by the man, and after shooting one deer they returned home. After this, they shot plenty of game every day.

Shamans also had power to look into the future. Some shamans who were greater prophets than others were consulted upon many matters, such as whether a person who was sick was to die or to live, what kind of weather was to be expected, whether there was to be a plentiful supply of berries and salmon, and so on. Some were supposed to have control over the elements, bringing on, by help of their guardian spirits, the wind, snow, or rain, and dispelling them. Many persons other than shamans had power to control the elements. — Shamans were also in great demand for the purpose of laying ghosts. Often two or three shamans were called on for this purpose. Then one of them sat down and smoked constantly, while the others danced and sang.

The Lower Thompsons believe that the Coast Salish were possessed of great supernatural powers. They tell of feats of magic performed by some of their shamans. Two men from Yale used to cut the flesh off their bodies, and pass arrows through the muscles of their chests, backs, necks, and arms. On the next morning the wounds would be healed, not even a scar being visible. A shaman from the coast is believed to have been able to defecate a whole dog salmon after having eaten a morsel of dog salmon.

Prophets. — Occasionally prophets made their appearance among the tribe. They generally bore some message from the spirit-world, which they claimed they had visited, and from which they said they had just returned. Some of these were people who had been sick and had been in a state of trance. When a person who had been in a trance revived, and related that he had been in the land of the ghosts, dances similar to those before described (p. 352) were held by his friends and neighbors. These dances continued for several days. This was done particularly when the person claimed to have seen the chief of the land of the ghosts, and to have been sent back to this world with a message. Then he would travel throughout the country, escorted by Indians, and would be listened to with respect. Wherever he went, religious dances were performed. If the message brought by such a person was considered a welcome one, the dancers offered prayers of thanks to the chief. If the message was one foreboding evil, they made supplications for mercy.

Some Indians prophesied by means of visions. They foretold the coming of the whites, the advent of epidemics, the final extinction of the Indians, the

introduction of whiskey, stoves, dishes, flour, sugar, etc. One instance related is that of a Lower Thompson chief, called Pē'lak, who travelled through the tribe forty years or more ago, and foretold the coming of the white settlers and the great changes that would take place, even going into minute details. He also told the Indians that they would "die out like fire" on the appearance of the whites; in other words, that they were doomed to extinction. It seems that he obtained his information from employees of the Hudson Bay Company whom he had met. Pē'lak was also a worker of miracles, for near Thompson Siding he put some fish-bones into the river, and turned them into salmon. Great crowds of Upper Thompsons went to Thompson Siding to see him and to hear him speak.

In the last fifteen or twenty years, three prophets of this kind have appeared among the tribe. One was a man from the Fraser Delta, who talked through an interpreter, and travelled as far east as Lytton. He prayed a great deal, and performed sleight-of-hand tricks. The Thompson Indians claim that their shamans killed him, for he died shortly after his return home to the Lower Fraser. Another was a woman belonging to Nicola, who professed to have been in the land of the souls. She travelled throughout the Spences Bridge and Nicola country, giving a description of the wonders to be seen in the land of souls. The last one was also a woman, of the Okanagon tribe, I believe, from that part of the tribal territory lying in the United States. She appeared about 1891, and averred that by dreams and visions she was destined to be the savior of the Indians. She also claimed that she was invulnerable, and could not be shot. She preached against the whites, and wanted the Indians to follow her to battle against them. She met with so much opposition from the chiefs of the different bands, and other leading Indians who favored the whites, that she turned back on reaching Nicola Valley, deeming it inadvisable to go farther, abandoned her project, and went home. Had she come twenty years earlier, it is difficult to say what might have been the result, as even now she has more than one admirer among the upper divisions of the tribe.

Ethical Concepts and Teachings. — It is bad to steal. People will despise you, and say you are poor. They will laugh at you, and will not live with you. They will not trust you. They will call you "thief."— It is bad to be unvirtuous. You will make your friends ashamed. You and your friends will be laughed at and gossiped about. No man will want you for his wife. You will always be poor. They will call you "foolish."— It is bad to lie. People will laugh at you, and, when you speak, will take no notice of you. No one will believe what you say. They will call you "liar."— It is bad to be lazy. You will always be poor, and no woman will care for you. You will have few clothes. They will call you "lazy one," and "bare backside."— It is bad to commit adultery. People will laugh at you and gossip about you. Your friends and children will be ashamed, and people will laugh at them. Your husband will disgrace you or divorce you. Other men may be afraid to take you to wife. Harm may befall you. They will call you "adulterer."— It is bad to boast if you are not great.

People will dislike you and laugh at you if you cannot do what you say. Men versed in mystery may test you and kill you. People will call you "coyote," or will say you are "proud of yourself," or "vain."— It is bad to be cowardly. People will laugh at you, insult you, and mock you. They will point their fingers at you. They will impose on you. They will trade with you without paying. No one will honor you or be afraid of you. They will call you "woman" and "coward." Women will not want you. — It is bad to borrow often. People will laugh at and gossip about you. They will get tired of you. They will say you are indigent or poor. They will say you have nothing. They will laugh at your wife for staying with you. They will find fault with you. They will call you "pauper."— It is bad to be inhospitable or stingy. People will be stingy to you, will shun you, and will not visit you. They will gossip about you, and call you "stingy." You will be poor. — It is bad to be quarrelsome. People will not deal with you. They will avoid you. They will dislike you. Your wives will dislike or leave you. You will be called "bad," "family quarreller," "angry one," etc.

It is good to be pure, cleanly, honest, truthful, brave, friendly, hospitable, energetic, bold, virtuous, liberal, kind-hearted to friends, diligent, independent, modest, affable, social, charitable, religious or worshipful, warlike, honorable, stout-hearted, grateful, faithful, revengeful to enemies, industrious.

Some elderly man of a household, or some chief, would often speak to the people until late at night, admonishing and advising them, especially the young of both sexes, how to act and live with one another; telling them the benefits of being good and the results of being evil, also giving his ideas of the future life, etc.; thus teaching them and guiding them by his knowledge and experience. In winter many nights were spent in speech-making of this kind, in relating stories of war, hunting, and other experiences, and telling mythological stories. The old people often took turns at telling myths and legends after all went to bed, and staid up until all fell asleep.

XIII. — MEDICINE, CHARMS, CURRENT BELIEFS.

The Indians say that formerly they were very healthy, and were seldom subject to disease. Very few died in childhood, and many lived to an extreme old age. It is said that their ancestors were taller than the people of the present day. They were also stouter, stronger, hardier, and more active and agile than is the case now. Many men were exceedingly fleet of foot, and others excelled in leaping and in wrestling, owing to careful training and to frequent practice when playing games. Their diseases were believed to be due to natural causes, witchcraft, neglect of certain observances, or the influence of the dead. The neglect of hunters to perform certain observances while hunting was often followed by sickness, for which the animals themselves were said to be responsible. Some claim that all sickness comes from the east. Insanity and imbecility were and are almost wholly unknown.

MEDICINES.—Natural diseases were generally cured by the use of certain medicines, a number of which are enumerated in the following list.

Tonic. — ***Delphinium Menziesii*** (?) Dc. ; decoction of bark of ***Prunus demissa*** Walpers ; ***Cornus pubescens*** Nutt.; decoction of leaves and stems of ***Arctostaphylos Uva-ursi*** Spreng.; decoction of stems of ***Rosa gymnocarpa*** Nutt.

For Use after Childbirth. — Decoction of bark of ***Prunus demissa*** Walpers ; decoction of wood, bark, and leaves of ***Cornus pubescens*** Nutt.

For Kidney Disease. — Decoction of the whole plant of ***Arabis Drummondii*** Gray ; decoction of stems, flowers, and leaves of ***Pentstemon Menziesii*** Hook. ; very small quantities of the berries of ***Juniperus Virginiana*** (?) L., to be eaten fresh.

For Diarrhœa. — Decoction of whole plant of ***Artemisia Canadensis*** Michx.

For Dull Pains. — Decoction of stems and leaves of ***Canothus velutinus*** Dougl., to be used both as a drink and for outward application at the same time.

For Severe or Sudden Pains. — Water in which the dried testicles of beavers had been soaked. This was drunk, and the testicles were afterward dried and kept for future use.

For Colic or Cramp in Bowels or Stomach. — Hot application of fir-branches, or small sacks or pieces of skin or cloth filled with hot ashes ; hot drinks.

Blood Medicine. — Decoction of stems (cut in small pieces) of ***Fatsia horrida*** Benth. and Hook.; decoction made by boiling for a long time the ashes of the burnt dried root of ***Veratrum Californicum*** Durand.

For Syphilis. — Decoction of ***Rhus glabra*** L., said to be a powerful remedy ; decoction of root of ***Heracleum lanatum*** Michx., used occasionally ; decoction, in small doses, of the ashes of the burnt dried root of ***Veratrum Californicum*** Durand, mixed with bluestone reduced to ashes ; decoction of stems and branches of ***Populus tremuloides*** Michx., drunk freely, and a cold sitz bath of several hours' duration in the same decoction.

For Gonorrhœa. — A very strong decoction of the whole plant of ***Arabis Drummondii*** Gray ; decoction made by boiling together for twenty-four hours four or five branches of ***Canothus velutinus*** Dougl., and the same quantity of ***Shepherdia Canadensis*** Nutt., three large cupfuls to be drunk for three days ; very strong decoction of gum and bark of ***Abies grandis*** (?) Lindl.

For Blood-spitting. — Decoction of root of ***Arctostaphylos Uva-ursi*** Spreng. ; decoction of leaves of ***Rubus*** sp.

For Cold and Chill. — A strong decoction, drunk hot, of the dried leaves, stems, and flowers of LA'QO (wild celery).

For Cold. — Decoction of root of *Valeriana sylvatica* (?) Banks; decoction of stems and leaves of *Artemisia tridentata* Nutt., also bunches of the stems and leaves, or leaves only, may be tied to the nostrils; dried stems of zoū't (Okanagon scent) may be placed to the nose, or chewed, or a decoction of the same may be drunk.

For Cold and Sore Throat. — Decoction of leaves and stems of *Ribes Hudsonianum* (?) Rich.

Stomach Medicines. — Decoction of bark of *Shepherdia Canadensis* Nutt.; decoction of root of *Rubus* sp.; decoction of leaves and stems of *Ribes Hudsonianum* (?) Rich.; decoction of root of *Ribes* sp.; water in which mashed stems of *Fatsia horrida* Benth. and Hook. have been soaked, used as a drink; decoction of stems and needles of *Juniperus communis* L.; decoction of young shoots and sometimes bark of *Abies grandis* Lindl.; decoction of stems of *Symphoricarpos racemosus* Michx.; decoction of roots of Ka'luwat; decoction of roots of Kazaxîn.

For Vomiting. — Bluejay eaten; drink of oil and water in which sturgeon-liver has been boiled; decoction of leaves of *Rubus* sp.

For Falling-out of Hair. — Decoction of *Nicotiana attenuata* Torr., used as a head-wash.

For Pains. — The mashed-up root of *Zygadenus elegans* Pursh., baked in ashes or roasted at the fire, and rubbed on the parts affected; ointment from boiled gum of *Pinus contorta* (?) Dougl., mixed with deer's grease, and rubbed over the body.

For Pains, Soreness, or Stiffness in any Part of Body. — Use of sweat-bath; repeated and sometimes violent rubbing with the hands; application of hot fir-branches, ashes, coals, or stones; drink of hot water or medicine.

Eye-wash. — Stems, flowers, and leaves of *Pentstemon Menziesii* Hook., soaked in cold or warm water; water in which bark of *Rosa gymnocarpa* Nutt. has been boiled; water in which the leaves and stems of *Arctostaphylos Uva-ursi* Spreng. have been boiled; water in which the cambium layer of *Ribes lacustre* Poir has been soaked; decoction of *Juniperus communis* L., used as a wash; woman's milk.

Eye-salve. — Bear-grease mixed with boiled gum of *Pinus ponderosa* (?) Dougl.

For Nose-bleed. — A bunch of fresh leaves and flowers of *Anemone multifida* Poir, placed across the nostrils.

For Bite of Rattlesnake. — One or two wet buckskin strings rubbed with red ochre, and to which have been attached the head of a weasel or an ermine, are tied very tightly just above the wound, and, when the region is swollen nearly to bursting, they are unfastened, and tied tightly four or five inches higher up; cutting, burning, and sucking the wound are resorted to; also the rubbing-on of herbs, and the incantations of shamans who have the rattlesnake for their guardian spirit; *Euphorbia glyptosperma* Engelm. rubbed on.

Powders for Running Sores. — Powder from leaves and stalks of *Arabis Drummondii* Gray, sometimes, but rarely, mixed with grease; leaves of *Achillea millefolium* L., roasted till dry and brittle, then powdered; ashes of wood of *Populus tremuloides* Michx., sometimes mixed with grease (for swellings); root of *Ferula dissoluta*, roasted till brittle, then powdered; whole plant with root of *Eriogonum heracleoides* Nutt., roasted, powdered, and mixed with grease (for swellings); stems of *Fatsia horrida* Benth. and Hook., burned, and their ashes mixed with grease (for swellings); *Helianthus lenticularis* Dougl., dried and powdered.

Powder for Burns. — Ashes of burnt stems of *Equisetum*.

Ointment for Sores. — Gum of *Pinus ponderosa* (?) Dougl., boiled and mixed with bear's grease.

Wash. — Plant of *Fragaria Californica* Cham. and Schlecht, boiled slightly; decoction of *Populus tremuloides* Michx.; decoction of *Canothus velutinus* Dougl.; decoction of root of Tsö'xsatn.

For Use as Cradle-padding. — Leaves of *Peucedanum macrocarpum* Nutt. These cause the child to sleep, so that it is not troublesome.

For Sickness caused by Exhalations from a Dead Body. — Decoction of wood and bark of *Acer glabrum* (?) Torr., to be drunk.

For Purification. — Decoction of bark of *Shepherdia Canadensis* Nutt.; decoction of root of

Heracleum lanatum Michx.; decoction of stems and needles of *Juniperus communis* L.; decoction of needles and young shoots of *Picea* sp., used as a wash; decoction of branches or twigs of *Pseudotsuga Douglasii* (?) Carr, used as a wash for the body; also herbs rubbed on arms.

For Blisters on the Feet.—The affected person walked on rotten matter, such as decomposed salmon, which was full of worms; and he did not walk any more that day until sunset, when he washed his feet in cold water.

Used for Various Other Medicinal Purposes.— *Astragalus Purshii* Dougl., La'qo (wild celery), *Rosa gymnocarpa* Nutt., *Gaillardia aristata* Pursh., *Potentilla glandulosa* (?) Lindl., *Geum triflorum* Pursh., *Chænactis Douglasii* Hook. and Arn., *Achillea millefolium* L., *Shepherdia Canadensis* Nutt., *Heracleum lanatum* Michx., *Salix* sp., *Populus tremuloides* Michx., *Salix longifolia* (?) Muhl., *Asclepias speciosa* Torr., *Eriogonum heracleoides* Nutt., *Abies grandis* (?) Lindl., *Symphoricarpos racemosus* Michx., *Spiræa betulifolia* Pall., *Pseudotsuga Douglasii* (?) Carr, *Chimaphila umbellata* Nutt., *Apocynum cannabinum* L., *Erigeron filifolium*, *Clematis ligusticifolia* Nutt., Ts5'xsatn.

Poison. — Sometimes a large toad is roasted in the sun or before a fire, and the grease which drops from it is saved in a piece of bark placed underneath, to be used as a poison. It is mixed with the food of the person to be poisoned. It is said that the throat of the victim swells so that he dies.

The sweat-bath was used partly for the purpose of purification, but partly also for hygienic and curative purposes. The sweat-bath is described on p. 198. The Nicola band were in the habit of washing themselves in cold water before entering the sweat-house. The Thompson Indians always plunged into cold water after using the sweat-bath.

Surgical Operations.—The following surgical operations were performed:—

Opening Boils.—The boils were pierced with porcupine-quills. The matter from boils was often squeezed out, and rubbed on a grave-pole. This was believed to prevent a return of the trouble.

For Pains in Joints.—The joint affected was pierced with long, sharp awls.

For Cataract.—The eyeball was touched with the rough, charred bone of a black bear. The thin skin forming the cataract adhered to the rough bone, and was thus raised slightly, and pierced with an awl, or cut with a very sharp knife.

Removing Warts. — Warts were removed from the hands, fingers, or arms by cutting them off close to the skin, and placing on the fresh wound black moss which had been exposed to the fire until hot.

Removing Moles. — Moles were removed by allowing them to bleed freely after laceration with an arrow-point. Two treatments were said to be sufficient for removing the mole. They are believed to be caused by blood which is darker than usual, and which accumulates at a certain spot.

Cauterizing. — As a cure for rheumatic pains, powdered charcoal was placed on the part affected, and burned.

Shamans occasionally prescribe certain kinds of food or medicine for their patients, when they are so advised in their dreams. For instance, one shaman was told in his dreams to give his patient small-fish to eat, upon eating which the sick person would become well. Another gave his patient potato-parings to eat, for a similar reason.

CHARMS. — The fool-hen's head was used as a charm by hunters who could not locate game. The hunter noosed a fool-hen, and cut off its head when he reached his camp, then, praying to it to help him locate the game, he tossed up the head, like dice; and, according to the way the beak pointed when it fell down, he knew the direction in which the game were to be found. He tossed it up a second time, and if the head again pointed in that direction, then it was certain that all the game were in that direction. That night he placed the head under his pillow with the beak pointing in that direction, and hunted accordingly in the morning.

The tail of a snake — called by some Indians the "double-headed snake," on account of having a thick tail with two small protuberances, resembling eyes, near the end — was worn by hunters as a charm to preserve them from danger when hunting grisly bear. It was worn fastened to the belt, to the string of the short pouch or powder-horn, or to the gun or bow itself. Another charm worn by hunters was the body or skin of a mouse which is found on the higher mountains. If a deer were wounded, but not so severely as to be quickly overtaken, the charm was laid on the wounded deer's tracks, and left there. The hunter did not follow the deer any farther that day. A deer thus charmed could not travel far, but soon died. Another charm was worked by chewing deer-sinew. This is said to have had the effect of making the sinews of the wounded deer contract, so that it could travel only with great difficulty, and would soon be overtaken by the hunter.

Some gamblers' wives took an elongated stone, or oftener a stone hammer, and suspended it by a string above their husbands' pillows. If a woman knew her husband was having bad luck in his game, she turned it rapidly around, thereby reversing his luck. Another would go to the water and bathe herself, to bring back her husband's luck. Some, to secure success to their husbands while gambling, drove a peg into the ground near their pillows, or sat on a fresh fir-branch while they played.

Charms are used to obtain wealth, love, regard, and friendship. The following is a charm used by both males and females to gain and retain the love or affection of the opposite sex. A male and female[1] of a certain plant which I have not been able to identify are gathered, and tied together with a hair from the head of the man and one from the head of the woman. A small hole is then dug, and the plants buried in it. Some people wear the plants on their persons. When gathering the plants, tying them together, and burying them, they pray to them for success. Another charm for obtaining a person's affections is the male and female of another plant, also unidentified. These are gathered, put together, mashed fine with a stone or stick, and mixed with red ochre. Then the person who makes the charm repairs to running water at sunset or daybreak, where he paints a minute spot on each cheek with the mixture, at the same time praying to the plant for success. Finally the mixture is sewed up in a small buckskin sack, and worn on the person. This charm is used by young people of both

[1] See footnote, p. 311.

sexes. It is said that both these charms, if not properly prepared, sometimes have the effect of making either the charmer or charmed crazy. The flowers of *Dodecatheon Jeffreyi* Moore are used as a charm to obtain love or wealth, and to make other people give presents to the charmer. The heart of the fool-hen was used as a charm by some men to gain the love of a woman.

After castrating a horse, the testicles are often placed on a tree or on a high bowlder, to be out of the reach of dogs, for if touched by the latter, the horse would not be good. Sometimes the testicles are buried, so as to make the horse come back to the same place (his own country) if he should be lost or stolen.

To bring back the luck of tables and utensils contaminated by unclean persons, *Astragalus Purshii* Dougl. and *Rosa gymnocarpa* Nutt. were used.

Current Beliefs. — The following are beliefs regarding dreams: — When a person dreams, his soul leaves the body, and walks around the earth. The soul of a person who has the nightmare is nearing the beginning of the trail leading to the world of the souls. — When dreaming of a dead person touching, or lying on, or wearing one's clothes, one must not wear that article again. It ought to be hung up in a tree the next morning. If this is not done, evil or sickness will ensue. — If a person is sick, and another person dreams of seeing him naked, and passing from east to west, or *vice versa*, the sick person will die. If he is seen dressed, and walking in any other direction, he will recover. — To dream of seeing a person falling, and then disappearing in a westerly direction, signifies that he will die very soon. — To dream of seeing a man going downstream in a canoe means that he is in danger of death. If he comes ashore within sight, he will get well; but if he disappears, paddling in midstream, he will die. — If a person dreams that he sees dead people who offer him food, of which he eats twice, he will die within four days. — To see a person with his hair loose, and walking toward the west or south, in which direction he finally disappears, means that such person will die soon. If the soul of a sick person turns back before going out of sight, and begins to retrace its steps, it means that such person will recover. — To dream of a sick person ascending a height means that he will recover. — To dream of a sick person swimming or fording a stream means that he will die. — To see a sick person's soul descending toward and entering a stream, in which it disappears, means that he will die; but if he turns back from the edge of the stream, and then ascends a hill, it means that he will get well. — To dream of seeing a dead person or a ghost lying down on a man's bed or pillow means that the possessor of the bed will die very soon.

Events portended by dreams may be avoided by painting the face on the next morning, or by a sweat-bath and prayers.

The following are omens of death: — A person who has been left an orphan when quite young can tell when a death is going to occur, by reason of an extreme itching in the head. — The apparition of a man is seen near the house of a person shortly before that person's death. — A man well versed in mystery can tell, by smoking another man's pipe, whether the owner of the pipe is in danger of dying.

This is known by the taste. — If an owl perches very close to a habitation at night, and cries in a peculiar manner, the death of some friend of the inmates will take place soon. — The crying of a coyote night after night close to a dwelling, and in a peculiar manner, foretells the death of an inmate of the house, or of some friend in another place. — Repeated and long-continued howling of a dog, or crowing of a cock, portends the death before long of some one near by. — If one imagines he hears weeping outside or near a house, some person in that house, or a near friend of the inmates, will die very soon. — The finding of a dead young mouse on one's path portends the death of some young child of his acquaintance soon. — Formerly a common practice of elderly men was to place clippings of their finger-nails, one at a time, on top of a hot stone in front of the fire. If the nails gradually burnt up, it was a good sign; but if one jumped off the stone, the man said, "I shal die soon." — On the trail up Salmon River there is a rock called "The Marmot," through which there is a narrow passage. The trail passes through it, and there is just room enough for a man with an ordinary pack to pass without touching the rock. They believe that a person who is going to die shortly cannot go through without sticking in the passage. He is also further forewarned of his early demise by a marmot running out of the pass in front of him, and crying. Even a child, if it is going to die soon, cannot go through the rock without sticking.

A buckskin thong around the neck ought not to be cut by the e rson wearing it, because this would be symbolic of cutting one's own throat, and the person would meet with a violent death.—The ends of all thongs worn as necklaces, wristlets, etc., are tied, with the exception of those used as anklets. The last-named are fastened by lacing one end into two slits on the other end.

A sudden and peculiar crack accompanied by a hissing noise made by the fire is taken by the hunter as a sign that he will kill deer on the morrow; if the noise occurs repeatedly, he will kill several deer. It is considered lucky for a hunter to go out in the morning before eating. He will be light-footed, alert, and will see many deer. To carry a lunch is unlucky, although some carry dried service-berries.

Four is a lucky number; therefore, in counting and dividing, and particularly in gambling, the Indians count by fours. — Buzzing in the ear is the dead calling. — For a tree to fall in calm weather is a bad omen.

If hair is touched with the fingers by either male or female, it will never grow long. — If a person sneeze, some person is talking about him, or mentioning his name. — If the heart beats hard, it is a sign that one will hear news, probably bad news.

If a dog lies down, and places his lower jaw on both front paws, it is a sign that a visitor bearing a pack of food or presents will come. — For a cock to crow after dark and before midnight is a bad omen (this belief is of recent origin)

The black bear will have premature young if the falling leaves touch her back, therefore she goes into her hole when the leaves begin to fall in the autumn; whereas the male black bear does not go into his den until long afterward. — A

married man was believed to be luckier at gambling than an unmarried man. — Warts on a person show that he is stingy.

Corpses were believed to have a contaminating effect upon everything that came in contact with them. This explains the regulations regarding the treatment of persons who prepare the body for burial (p. 331). — When a corpse is taken across a river in a canoe, no fish will be caught for four days. — When a person is drowned in the river during the salmon-run, the fish will cease to run for several days.

When there are many red worms in wild cherries, there will be many salmon (Lower Thompsons). — If a person bathe in the river, he must do so below, and not above, fishing-platforms, as the salmon are affected a mile or two below the place where a person bathes. — Children are forbidden to mention the name of the coyote in winter-time, for fear that that animal may turn on his back, and immediately bring cold weather by so doing. — Fog or mist is said by some to be caused whenever the coyote turns over.

If a person burns the wood of trees that have been struck by lightning, the weather will immediately turn cold. — It is also believed, that, if a person steps over wood of this kind, his legs will swell, and that whoever steps on such wood will shortly afterward be attacked with some kind of sickness. — A person who, finding a lightning arrow-head, touches it or takes possession of it, will sooner or later go crazy. — For a cat to roll over is a sign that it will be good weather.

The death or burial of a person causes an immediate change in the weather; that of a shaman or some other "powerful" person, a sudden and extreme change. The birth of a child, and especially of twins, has the same effect. The opening of graves, a person reaching the age of puberty, a man or woman powerful in magic washing their bodies, any person powerful in magic weeping or smoking, Indians intruding on the haunts of spirits in the mountains, — all these are considered the causes of changes in the weather. Weather changes of this kind are called "warning day." — Kokwi'la-root was chewed, and then spit out against the wind, to cause calm. — Distant lightning not accompanied by thunder is a sign of steady hot weather. — To throw a stone into the river may cause a gust of wind. — When mosquitoes suddenly become thick and bite badly, it will rain very soon. — When the loon calls often and loud, it will rain soon. — When crows gather together in the summer-time, it will rain before long. — To imitate or mock the cry of the loon may cause rain. — To burn hair of the beaver will cause rain. — The first visit of Indians to Botani in each root-digging season causes rainy weather. — The short spell of showery weather usually occurring about the beginning of June is said to be caused by the deer dropping their young. The rain is to wash the young fawns after birth. — To burn the feathers of the ptarmigan, or hair of the mountain-goat, big-horn sheep, or the hare, will cause sudden cold weather or a snowstorm. — Persons who have the weather for their guardian spirit can produce rain or snow by smoking their pipes. — A second or third crop of strawberries and other berries in one season indicates a hard

or severe winter coming. — Large numbers of hares in the fall portend a hard winter. — The early migration of hares to lower grounds in the fall portends an early winter. — The early changing of the hare's and weasel's coats, and the plumage of the ptarmigan, to white, indicates the early setting-in of winter; as does also the arrival of large flocks of the small birds called tsaɪtsêɪɛnwa'uɪɛn ("bringing in the cold a little"), and of the gray-crowned finch of Hepburn. — To burn the feet, skin, or bones of the hare will also cause cold weather or snow.

Occasionally, when it snows, some of the Indians will be heard to say, "The Old Man scratches himself;" or, when it rains, "Your Grandfather urinates," or "Your Grandmother urinates," or "The Coyote urinates."

Some small muscles located in the leg just above the instep move up to the knee when a person grows old, thence they gradually ascend to the head: a person is then really old, and sits with his knees up past his ears, as in extreme old age. These knots or muscles are situated in the left leg only. Some say they go only to the knee, and then move back again.

XIV. — ART.

By Franz Boas.

Decorative Art. — The almost complete absence of works of plastic art among the Thompson Indians is most striking, particularly when compared with the highly developed art of the neighboring Coast tribes, who model almost all their implements in animal forms. Their dishes, spoons, hammers, lances, clubs, fish-hooks, harpoon-points, canoes, represent animals, distorted, and adapted to the shape of the objects. Among the Thompson Indians very few carvings of this kind are found. One stone vessel representing a frog (Fig. 153), and another one representing a snake coiled around a cup (Fig. 154), have already been described. Here also belongs a spoon with the head of an animal carved at the end of the handle (Fig. 156). A few hammer-stones show an animal head instead of a knob at the upper end (Fig. 295). Plastic decoration was rare in prehistoric times also. Mr. Harlan I. Smith has figured a fragment of a steatite pipe from Lytton (Part III, Fig. 113) representing an animal's head, and two remarkably well executed carvings in bone — according to the Indians, toggles of dogs' halters — representing animal figures (Fig. 296). Excavations at Kamloops also have yielded but few specimens of this character. Notable among these are a sacrificial stone vessel in the shape of a man, and two beautiful war-clubs made of antler, the handles of which represent heads of warriors (see Part VI of this volume). Carvings representing human or animal figures are also very rare in this area. The only ones known to me are the crude figures erected over graves (Figs. 287–289). Here may also be mentioned the rude stone ornaments placed on top of houses. Fig. 297 shows one of these, representing a man. Hawk-feathers are glued to the back of the head, and the clothing is

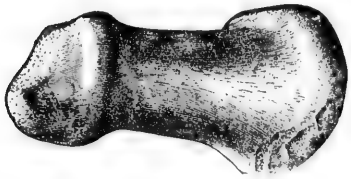

Fig. 295 (¹⁄₁₀). Hammer-stone with Animal Head. Height, 6¾ inches.

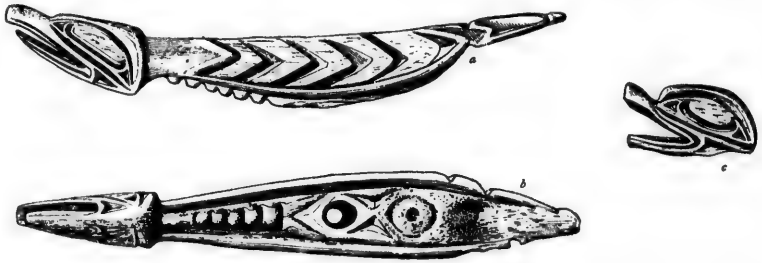

Fig. 296, *a*, *b* (¹⁄₁₀), *c* (¹⁄₁). Bone carvings. *a*, *b*, nat. size; *c*, ½ nat. size.

indicated by red painting. None of these carvings can compare with the beautiful work of the Coast Indians.

The principle of decorative art of the Thompson Indians is quite distinct from that of the Coast tribes. The former have the conception of animals adapting themselves to the use of man, and assuming the form of implements. The whale becomes a canoe, the seal a dish, the crane a spoon. The latter adopt this idea very rarely, but decorate their implements with symbolic designs placed on a suitable surface, but without any immediate connection with the form of the implement. In the former, the decoration depends upon form; in the latter, form and decoration have no intimate connection. Comparatively few designs are primarily decorative. Their fundamental idea is symbolic. For this reason by far the greater number of designs may be described as pictographs rather than as decorations. Nevertheless the symbol is often used for purposes of decoration.

Fig. 297 ($\frac{1}{10}$). House Ornament representing a Man. $\frac{1}{8}$ nat. size.

The symbols are mostly painted, etched, or etched and filled with colors. The Thompson Indians have not developed any great skill in graphic art. Their designs are largely attempts at a realistic representation, but the difficulties of execution have led them to adopt a number of conventional expedients to express certain ideas. They use a number of conventional designs, the meaning of which is always understood. These are shown in Fig. 298.

Another important expedient is the substitution of relation in space for an actual representation of the object. A cross represents the crossing of two trails (Plate XIX, Fig. 1, No. 8); dots near such a cross, offerings made near the crossing of trails (Plate XX, Fig. 13 *n*). A single or double straight line signifies a trench; and lines or dots placed near its ends, sacrifices placed there (Plate XX, Fig. 13 *f*). The object sacrificed is further suggested by the form of the line or dot. A line signifies something long, such as a pole (Plate XX, Fig. 13 *l*), while dots suggest food and painted bowlders. A line connecting a number of designs designates that they belong together or are near each other. Thus on Plate XX, Fig. 13, *a* represents the grisly bear going by way of *b* to the lake *c*; on Plate XIX, Fig. 1, No. 3 are fir-branches in front of a hut; No. 25 represents a fir-branch placed at the crossing of trails.

It will be seen that some of the conventional signs are ambiguous. When found on implements, the use of the latter often determines the meaning of the designs, because they are always symbolic of the use of the implement; while

in ceremonial implements they represent the dreams of the owner. In other cases the accompanying figures define the significance of the ambiguous design. On the pipe shown in Fig. 306 we see on the left-hand side of the upper side of the stem a circle with a long line. It signifies a lake and a river flowing into it. This meaning is determined by the beaver and otter running toward the river from the right-hand side next to it. On the tongs (Fig. 160) we see almost the same design, but there it represents a basket and ladle.

In some cases where the use of the implement determines the significance of

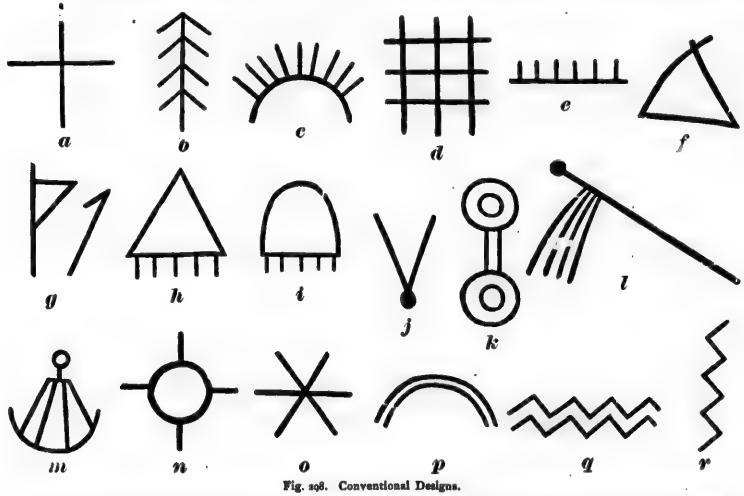

Fig. 298. Conventional Designs.

a, The crossing of trails; *b*, Fir-branches used by girls in their puberty ceremonials; *c*, Unfinished basketry or a pile of fir-branches; *d*, Matting; *e*, A trench with earth thrown to one side; *f*, Underground house with protruding ladder; *g*, Grave-poles; *h*, Tracks of grisly bear; *i*, Tracks of bear cub; *j*, Loon; *k*, Two lakes connected by a river, the inner circle representing the water; *l*, Cascade; *m*, Mountain, the curved lower line representing the earth, the lines running down the sides of the mountain representing gulches, and the circle on top representing a lake on the mountain; *n*, Sun; *o*, Star; *p*, Rainbow; *q*, Mountains and valleys or track of a snake; *r*, Lightning.

the design, all attempt at reproducing the form of the object, or even of its conventional sign, is abandoned. Thus the red ornament on the stirrer (Fig. 159) represents food. The red tip signifies salmon; the lines in the middle, roots; the red on the handle, trout. The red at the end of the tongs (Fig. 160) represents the spring from which water is obtained, and the lines on the back of the tongs are water-snakes.

The symbolism of designs is well expressed in the decorations of weapons. On the inner side of the bow (Fig. 218) we find two rattlesnakes, represented by a red zigzag band and white cross-lines for the tail, crawling into their den, which is represented by a red band in the middle of the bow. On another bow (Fig. 216) are represented a hunter and two dogs, and a warrior decorated with feathers. The red ends of the bow represent trees; four lines on one end, wood-worms

under the bark. These are rubbed by young men on their arms to gain strength for spanning bows. Lances were often painted with the design of a skeleton (Fig. 245). The lance-head represents the skull, indicated by the two orbits and the aperture of the nose. The rings on the shaft represent the ribs. The stone war-axe, Fig. 299, represents a woodpecker. The point of the axe is to be as powerful in piercing skulls as the beak of the woodpecker is in piercing the bark of trees. The wooden club shown in Fig. 251 is decorated with designs representing the ribs of a skeleton. Drinking-tubes used by girls during the puberty ceremonials are often decorated with symbols of the crossings of trails at which they staid, of trenches which they dug, or of other objects connected with their ceremonials (Fig. 284 *b*). The crosses on the holes of the tube shown in Fig. 284 *a* are said to represent stars, while those at the ends represent crossings of trails. The design shown in Fig. 300 is an old design found on robes and pouches made of buffalo-skin. Its meaning is unknown.

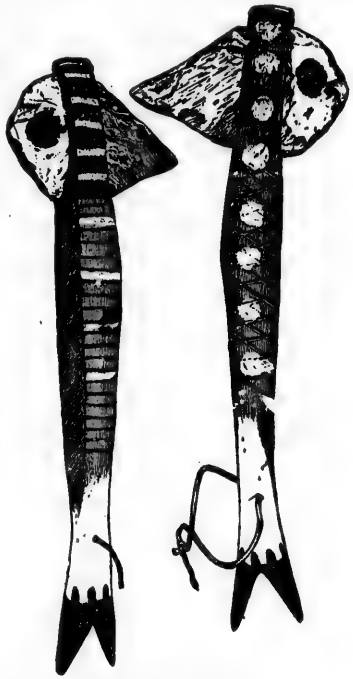

Fig. 299 (1/18). War-axe representing Woodpecker. ½ nat. size.

Designs representing the guardian spirits and supernatural dreams of the owner are very frequent. These were believed to be the means of endowing the implements with supernatural powers. Men decorated their clothing according to instructions received from their guardian spirits (see p. 206), and painted their dreams on their blankets. In Fig. 301 a mountain range resting on an earth-line is shown above the fringe. On the upper part of the blanket two suns are shown, outside of which there are two large beetles called "kokaum" (June-bugs). In the centre is a buck deer pursued by two Indians. The figures near the right and left margins are grisly bears. On the lower part of the blanket two loons are shown. They are painted on a large scale, because they are the principal guardian spirits of the wearer. Between them there is a lake with trees around one side, and a canoe and a man in the centre. The trail lines under the loons indicate that they belong to the lake. The owner's pipe is painted in the lower right-hand corner.

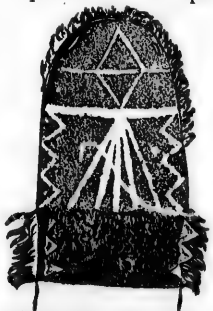

Fig. 300 (1/18). Design on Flap of a Pouch. ½ nat. size.

Boys, during the puberty ceremonials, painted their aprons and blankets in the same manner. In Fig. 302 a painted apron of this kind is shown. The central top figure is the lad himself in the attitude of a dancer, with a feather head-dress and his apron. The bow and arrow painted at his side are symbolic of his future professions of hunting and war. Two moons and six stars painted around him suggest his nightly travels. He must become familiar with the deer and salmon, the pursuit of which will occupy much of his time in future years, and furnish him with most of his food; therefore the figures of a buck or an elk and of a salmon are painted beneath him. Under them is painted a lizard, of which he has dreamed, or which he has already obtained, or is anxious to obtain, for his guardian spirit. On the left of the apron is a picture of the Dawn of the Day, to which he prays, and which he awaits daily in his solitude. The light-colored cloudy portion is the daylight rising from the dark line, which means the horizon. Underneath are pictured four mountains resting on an earth-line, with a lake between two of them. These are the mountains over which he travels. At the bottom are the principal mountains where he resides while trying to obtain a guardian spirit. The short spikes around the edges represent trees; and the long lines inside, gulches.

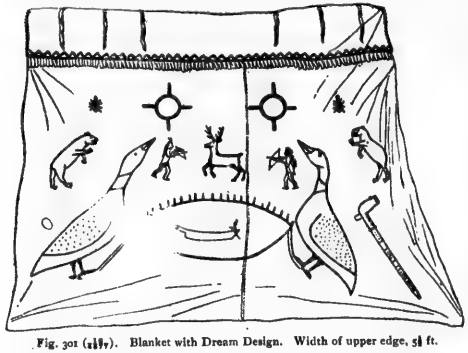

Fig. 301 ($\frac{1}{11}\frac{1}{17}$). Blanket with Dream Design. Width of upper edge, 5½ ft.

Another example of a pictographic design is shown on the drum, Fig. 314. The drum was made to be used at a potlatch. On one side is a dancing man and a woman. The horse represents the commonest gift at a potlatch, which is generally given away after a man or woman has danced. The other paintings have no special significance in reference to the potlatch, but were painted on the drum to suit the fancy of the men who made it.

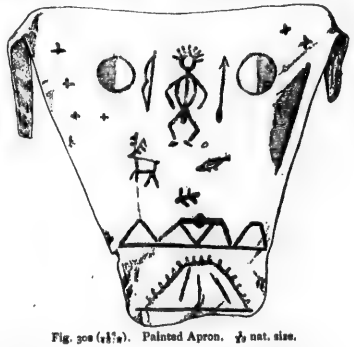

Fig. 302 ($\frac{1}{11}\frac{1}{9}$). Painted Apron. $\frac{1}{9}$ nat. size.

Clubs were often decorated with designs representing the owner's guardian spirits. On the arrow, Fig. 222 *d*, the water-snake is represented. On the war-club, Fig. 303, already figured on p. 264, we see sky and the thunder-bird. The

black and red lines on the handle represent the earth, and the four lines connecting earth and sky represent lightning. The quiver, Fig. 225, is painted red and black, with mountains rising over a line representing the earth, and two suns.

In Fig. 304 is represented the painting on the shaman's head-band shown in Fig. 183. On one side the wolf and a star are shown, and on the other a star and the shaman himself wearing a feather head-dress.

Gambling-implements were decorated with designs supposed to secure luck. On the pouch holding a set of birch-bark cards, Fig. 305, is the figure of the sun. The dots signify stars; the cross means either the crossing of trails or a reel for winding string.

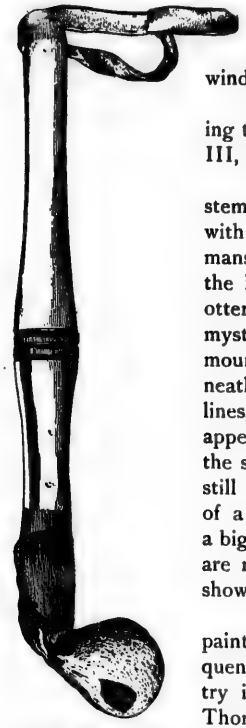

Fig. 303 (1/10). War-club with Design of Sky, Earth, and Thunder-bird. 1/4 nat. size.

Handles of digging-sticks often had carvings representing the dreams of the owner. The specimen shown in Part III, Fig. 21, was explained in this manner.

The shaman's pipe, Fig. 306, shows inlaid in the stone stem the loon necklace design, which signified the necklace with pendant loon's head that was sometimes worn by shamans. On the stem are shown the following: on top, at the left, a lake, and a river flowing into it; a beaver; an otter; two earth-lines; a wolf; track of the grisly bear; two mysterious lakes of several colors, connected by a river; a mountain with fog on top. On the side is a snake; underneath, at the left, a rattlesnake; then a buck deer, earth-lines, the sun, earth-lines, and a loon necklace. On the appendage of another pipe (Fig. 307) is carved, on one side the sun, on the other a man with a spear in his hand. On still another (Fig. 308), the appendage is given the shape of a canoe. On one side is carved in relief the head of a big-horn sheep, on the other an otter. On the stem, ribs are represented in red. The pipe represented in Fig. 309 shows the design of ribs inlaid in the stem of the bowl.

To this class of designs belong most of the rock-paintings found so frequently in the country inhabited by the Thompson Indians. Almost all of these were made by boys and girls during their puberty ceremonials. The figures composing each painting were generally made by different individuals and at different times, and consequently the figures are disconnected. On Plate XIX some of these paintings will be found that have been reproduced from photographs. On Plate XX others have been reproduced from drawings collected by Messrs. James

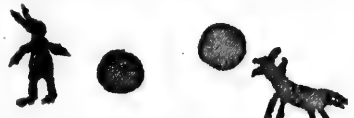

Fig. 304 (1/10). Painting on Shaman's Head-band. 1/4 nat. size.

Teit, Harlan I. Smith, and John Oakes, in the region between Lytton and Spences Bridge and in Nicola Valley. All the explanations were obtained by Mr. Teit.

Sometimes the connection between ornamentation and object is difficult to understand. The cap, Fig. 193, shows a series of lodges on a line representing the earth, and dentalia sewed on in a mountain design over the earth-line. The dots on the cap represent stars. A piece of skin for playing the stick game (see Fig. 257) we find surrounded by a line, inside of which is a circle. These represent the world. The short lines extending inward are clumps of trees. Two men and a dog are seen in the centre of the world. The bat for playing ball, Fig. 267 *a*, represents a small water-snake. On a tobacco-pouch (Fig. 310) is represented a lizard in appliqué skin.

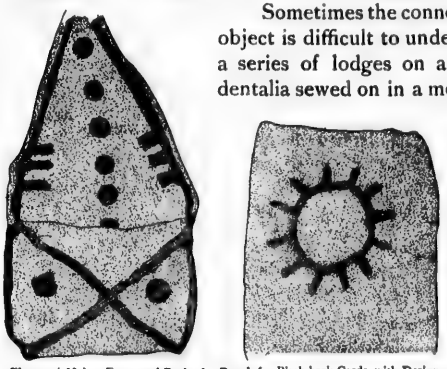

Fig. 305 (⅛). Front and Back of a Pouch for Birch-bark Cards, with Design of Sun, Stars, and Crossing of Trails. ¼ nat. size.

Many objects are decorated with the "butterfly" or "eye" design; for instance, the arrow-flaker (Fig. 118) and the tweezers (Fig. 210; see also Part III, Figs. 109, 110). The design of the wood-worm was also frequently used. It consists of a series of short parallel lines, the ends

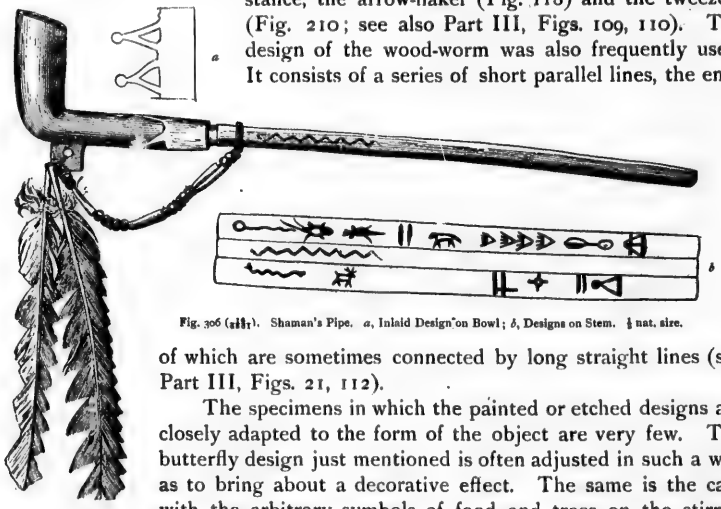

Fig. 306 (⅛). Shaman's Pipe. *a*, Inlaid Design on Bowl; *b*, Designs on Stem. ¼ nat. size.

of which are sometimes connected by long straight lines (see Part III, Figs. 21, 112).

The specimens in which the painted or etched designs are closely adapted to the form of the object are very few. The butterfly design just mentioned is often adjusted in such a way as to bring about a decorative effect. The same is the case with the arbitrary symbols of food and trees on the stirrer, tongs, and bows mentioned above (Figs. 159, 160, 216, 218), while the less conventional designs are little influenced in form and position by the decorative

field. The only exceptions to this rule are the basketry and weavings of the Lower Thompsons and the bead-work which evidently developed from the former. The peculiarities of the decorative art of the basketry of the region will be discussed in Part V of this volume. The woven carrying-straps, Fig. 311, show the arrow pattern adapted to a long narrow band. Fig. 312 (and also Fig. 200) represents a snake pattern in beads.

One of the very few purely ornamental designs for which no explanation is obtainable may be seen on the shaft of the root-digger shown in Fig. 212 *b*.

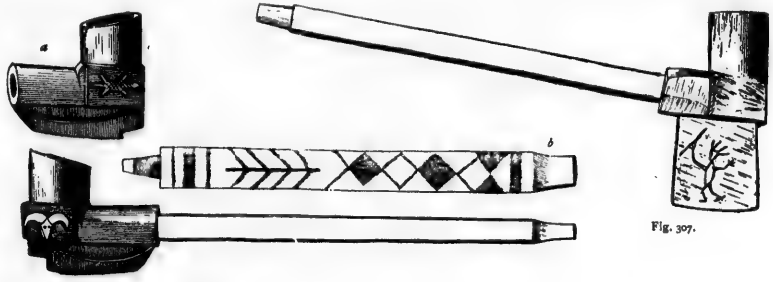

Fig. 307.

Fig. 308.

Fig. 309.

Fig. 307 (²¹⁸⁄₃). Pipe with Design of a Man. ½ nat. size.
Fig. 308 (²¹⁸⁄₄). Pipe with Designs of Otter and Big-horn Sheep. *a*, Reverse of Bowl; *b*, Top of Stem. ½ nat. size.
Fig. 309 (²¹⁸⁄₂). Pipe with Design of Ribs. ½ nat. size.

The rhythmic arrangement of beaded strings is often very elaborate, as illustrated in Fig. 313, which shows the grouping of strings composing the fringe on a pair of trousers. When worn, the fringe hangs down (see Fig. 168) so that the arrangement of the strings cannot be seen. Nevertheless the same motive is applied throughout, which consists of five elements, — one string of one glass bead and two bone beads in alternating order, one undecorated string, one of alternating glass and bone beads, one undecorated, one of one glass bead and two bone beads in alternating order.

Music. — The Thompson Indians used very few musical instruments. Their songs and dances were accompanied by the drum, which consisted of a round wooden frame covered with skin. That of a one-year-old deer was considered best, and was often worn before being used on the drum, because this was believed to improve the sound. The drums were generally painted with symbolic

designs. Those made for use at potlatches (see p. 297) had designs referring to those festivals. Such a one is shown in Fig. 314. It is only recently that square drums, like the present specimen, have been made, a box being used for the frame. The paintings represent, on the sides, the rainbow, the sun, a male and female dancer, and a horse tied to a post, to be given away as a present. On the top is painted a grave-post with attached sacrifices, stars, and on the upper part a deer-trap, the curved lines representing the spring-poles (see also p. 380). On another drum (Fig. 315 *a*) is seen a cross painted in red, which represents the points of the compass. The four white lines are said to represent bridges, more particularly the one at Botani, from which Coyote fell (see Traditions of the Thompson River Indians, by James Teit, p. 26). The white cross-lines at the ends of the long white lines represent the ends of the bridges. No explanation has been obtained for the rest of the painting. The drumstick (Fig. 315 *b*) is made of skin padded with deer-hair and decorated with hawk-feathers.

Fig. 310 ($\frac{1}{4}\frac{1}{8}$). Tobacco-pouch with Design of Lizard. $\frac{1}{2}$ nat. size.

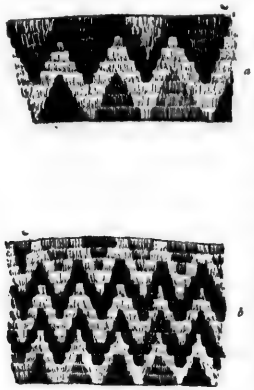

Fig. 311 ($\frac{1}{4}\frac{1}{8}$). Arrow Designs on Carrying-straps. $\frac{1}{2}$ nat. size.

Fig. 312 ($\frac{1}{2}\frac{1}{8}$). Beaded Necklace with Snake Design. $\frac{1}{2}$ nat. size.

The Thompson Indians used no rattles except rattling anklets made of deer hoofs, which were worn at dances.

The Indians have a great many songs, which they divide into classes. The principal classes of songs are the lyric song, treating of love, deeds of valor, etc.; the dance song; the war song; the shaman's song; the song sung in sweat-houses; the mourning song; the prayer or religious song; the gambling song for the game lehal; and the cradle song.

Fig. 313 ($\frac{1}{2}\frac{1}{8}$). Fringe showing Rhythmic Repetition of Five Elements. $\frac{1}{2}$ nat. size.

One song is called the cricket song. The tune is an imitation throughout of the cricket's chirp. The cricket is supposed to say, "Mend the fire," or "Put fuel on the fire," consequently the words of the song are the same.

DANCING. — Some of their dances are described on p. 352. Dances also take place at potlatches and other festivals. One or more (generally women, perhaps three or four at a time) get up and dance. Many of these dance as long as they have the breath to do so, after which they hold out a present of a dress or a blanket, saying, "This is because you have seen me dance." This present is then

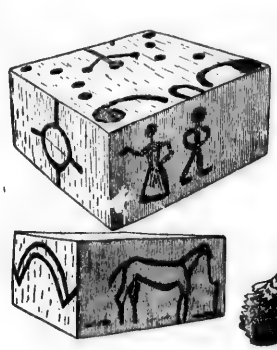

Fig. 314 ($\frac{1}{4}\frac{1}{9}\frac{9}{2}$). Drum. Length of side, 16 in.

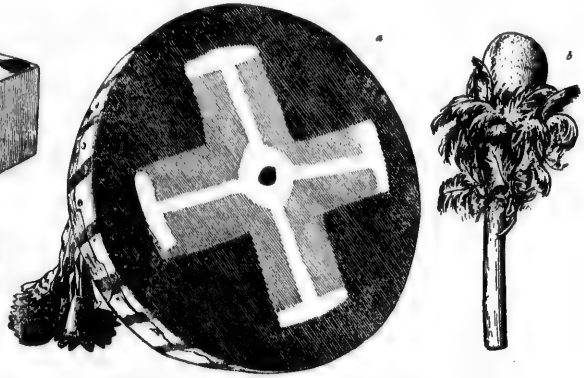

Fig. 315, *a* ($\frac{1}{3}\frac{1}{8}\frac{8}{0}$ A), Drum (diam., 16 in.); *b* ($\frac{1}{3}\frac{1}{8}\frac{8}{0}$ B), Drumstick (length, 11 in.).

handed over to the guests. Sometimes a man gets up and dances, holding a rifle in his hands, with which he goes through many manœuvres, uttering at the same time grunts and exclamations, and then the rifle is given to the guests. At times some of these men and women imitate in their dances certain birds and animals, such as prairie-chicken, hare, or goose, in sound and gesture. Sometimes the whole actions and motions of the birds or animals while feeding, etc., and the hunting of them, were gone through, causing much merriment to the onlookers. These particular animals were selected because their motions were well suited to this kind of dance; and, besides, these animals or birds were seldom the guardian spirits of any person. They were not the guardian spirits of the persons who imitated them. The particular songs or tunes for those dances were called by the names of the birds and animals. In the majority of feast dances, no animals or birds were imitated. Some Indians think that the custom of imitating birds, etc., in these dances, may have been copied from the northern Shuswap, who carried it to greater perfection than any other tribes. When trading-parties of the northern Shuswap wintered in the Spences Bridge country, as they did sometimes, the latter gave feasts to the former, and *vice versa*. When the former entertained the Spences Bridge band, they frequently gave exhibitions of these animal

dances on a grand scale. The favorite animals imitated were the moose and the caribou; the dancers being dressed to resemble these animals, even to the antlers. All the actions of the animals in the rutting season were gone through; and the whole process of hunting them, and their final death, were all acted by several men. Generally one or two men acted as hunters, showing how they hunted the animals, and finally shooting and skinning them all. The hunters painted their faces in perpendicular stripes of red and black. Many of the actors held in their hands rattles made of cow's or sheep's horn, with shot inside. Each person danced separately at a considerable distance from the others, never moving from one place while dancing. Occasionally some of the women danced close together, facing the guests. They remained stationary, moving only the body, head, and arms, or went forward and receded, accompanying their motions with a hissing sound. Sometimes they danced one behind the other. In the latter case, the dancers were women, who advanced slowly toward the speaker, and either gave him presents or received them from him. Sometimes the principal of the party giving presents arose and danced to the accompaniment of drum and song. A guest who praised the dancer was entitled to a present. The chief or best singers, both male and female, sat in a circle round the drummer or leader of the singing.

Formerly, when dancing at the potlatch, some of the men and women put birds' down on their hair. Any kind of down was used, except that of the eagle, which was looked upon as being the peculiar property of the shaman. Some people kept this down in bags made of bow-snake's skin. Some used to paint their faces red or with perpendicular red stripes.

XV. — CONCLUSION.

By Franz Boas.

The culture of the Thompson Indians which has been described in the preceding pages, resembles in many respects the culture of other tribes of the western plateaus, and bears evidence of having reached its present stage under the influence of the culture of both the Plains Indians and the tribes of the North Pacific coast, although the affiliations with the former seem to be by far the stronger.

The Salish tribes, of whom the Thompson Indians are one, are remarkable not only on account of their far-reaching linguistic differentiation and the diversity of physical types represented in the various groups, but also on account of the great variation in their cultural status. While the most northern Salish tribe, the Bella Coola, have absorbed all the important elements of the culture of the Northwest coast, which they have developed in their own peculiar way (see Part II of this volume, p. 120), we find that the tribes farther to the south have adopted this culture to a much less extent. The most northern tribe of this group are the Comox, who live on the central part of the east coast of Vancouver Island. While they still possess many of the characteristic features of the culture of the Northwest coast,— such as totemism, highly developed plastic art, and a peculiar mythology,— these decrease in number as we proceed southward, until on the coast of the State of Washington most of them are found to have disappeared. The most southern tribe of Salish affiliation, the Tillamook, who live in northern Oregon, have developed a culture which is strongly influenced by that of the tribes of northern California. East of the Cascade Range and of the Coast Range of British Columbia we find Salish tribes who, partly on account of different environment, partly on account of eastern influence, resemble in their culture, in many respects, the tribes of the Plains. The Lillooet, who live in one of the large valleys of the Coast Range of British Columbia, are the only one among the Salish tribes of the interior, to whom they belong according to their linguistic affiliation, who have absorbed many elements of Coast culture.

All this tends to show that the Salish tribes have been subject to foreign influence rather than that they themselves have exerted a strong influence upon the tribes with whom they have come in contact. This may have been due to a low stage of development of their early culture, or to social conditions unfavorable to a continued growth of their own culture.

One of the most important questions in regard to the early history of the Salish tribes is whether the home of the tribe was situated on the coast or east of the mountains. On the whole, the evidence seems to be in favor of an inland origin of the present Coast tribes of Salish affiliations. Archæological investigation of the coast region indicates that in very early times the culture of the

southern coast of British Columbia was quite similar to the culture of the northern coast. While at the present time the type of man found in that area is characterized by very broad head and face, we find in the earlier period, which is indicated by the lower strata of the shell-heaps, interspersed among the broad-headed type, a peculiar type with narrow face and narrow head, which has no analogue on the coast. These finds indicate a period of mixture of two distinct tribes. The vocabularies and grammatical forms of the Coast Salish dialects prove clearly that at an early time the tribes speaking these dialects must have formed one group of the Salish people, and that they must have differentiated after their arrival on the coast. This is shown most clearly by the fact that theirs alone, among the Salish languages, possess pronominal gender, and that a number of terms referring to the sea are common to most of them. The phonetic disintegration of these dialects, on the other hand, suggests the effect of profound cultural revolutions, many of which may have been due to mixture with foreign tribes. That such mixture has taken place is also borne out in the variety of physical types represented in this area, in the variety of cultural forms, and in the changes of mode of life which are evidenced by the changes in burial customs that have taken place in some of these districts in prehistoric times. The existence of small isolated foreign tribes, such as the Chemakum and Athapascan of Washington, substantiates these views. All this is the more striking in comparison with the uniformity of physical type, of dialect, and of culture, which we find among the tribes of the interior.

When comparing the culture of the Coast Salish with that of the interior, we find that both have a number of features in common, and that these points are the ones in regard to which the Coast Salish show a marked difference from their northern neighbors. This is particularly true of their social organization, of their art, and of their mythology. While the northern tribes are characterized by a division into exogamic totems, the Salish tribes consist of a number of village communities of very loose social structure. Only the Bella Coola and the tribes north of Puget Sound have adopted to a limited extent the more elaborate organization of their neighbors. I have tried to show elsewhere how the totemic system of the north was probably introduced among the Salish and Kwakiutl tribes,[1] and that we may assume that originally all the Salish tribes were as loosely organized as we find the Thompson Indians of to-day. I have also tried to show that the mythology of the Coast Salish has not been much affected by the myths of the northern tribes.[2] We may therefore conclude that the period of contact between the two groups of people does not cover an excessively long time.

This view is corroborated by a consideration of the art of the Coast Salish,

[1] Social Organization of the Kwakiutl Indians (Ann. Rep. U. S. Nat. Mus., 1895), p. 333; Mythology of the Bella Coola Indians (Part II of this volume), p. 120.

[2] Sagen der Indianer von der Nordwest-Küste Amerikas, p. 346.

whose works are much cruder than those of the northern tribes. They have never adopted to its fullest extent the method of the latter, of adjusting decoration to the decorative field, but adhere more or less to the pictographic style of the interior. Even on their totem-poles we find a number of figures carved on a board rather than a succession of intricately connected figures covering the whole post. The petroglyphs of southern Vancouver Island particularly are of the same pictographic character as those of the east and as the rock-paintings of the interior of British Columbia, while those of the northern coast resemble in style the conventional paintings and carvings of the Northwest coast art. We must also mention here that a number of objects, particularly pipes, found in southern Vancouver Island and on the Lower Fraser River, are identical in type with specimens found among the archæological remains of the interior.

When analyzing the culture of the Thompson Indians, we find much evidence of a strong influence of eastern culture by way of the Nicola Valley. The style of dress, the use of feather ornaments, the cradle of the Nicola band, are decidedly due to contact with the east. The Nicola band have always been in close contact with the Okanagon; and eastern products, such as pipes and painted buffalo-hides, and eastern fashions and customs, such as styles of dress and the method of building round tents instead of square lodges, have been introduced in this manner. Even the first vague traces of Christianity seem to have found their way to the tribe along this route.

In many respects these resemblances between their culture and eastern culture are common to them and to other tribes of the western plateaus. The sinew-lined bow, the occurrence of the tubular pipe, the peculiar woven rabbit-skin blanket, the high development of the coyote myths, and the loose social organization, combined with the lack of elaborate religious ceremonials, characterize them as resembling still more closely the culture of the western highlands.

The decorative art of the Thompson Indians is quite similar to the art of the Indians of the plains and of the plateaus, in that it consists in the application of pictographs for decorative purposes. It is, however, much simpler than the elaborate art of the eastern tribes.

Their manufactures show many affiliations with those of the coast. Sagebrush-bark fabrics are of the same make as the cedar-bark garments of the coast; the tools for wood-work used by the Lower Thompsons are evidently copies or importations from the coast region. Ornaments made of dentalia and abelone shell must be considered as evidence of trade rather than as copies of ornaments worn on the coast. The hand-hammer, harpoon, and fish-knife may also be counted as copies of implements used by the Coast tribes.

One of the elements of their culture that is most difficult to explain is the occurrence of the beautiful basketry made of cedar-bark, and of woven fabrics made of mountain-goat wool, among the Lower Thompsons. Coiled basketry of this type is found in many places along the Pacific coast. Prof. Otis T. Mason has

pointed out that the coiled basketry of the Arctic Athapascans, which belongs to this type, may be related to the coiled basketry of the Apache and Navajo.[1] Since the publication of his paper, much material has been gathered which is strongly in favor of this view. The same type of basketry is found not only among the Athapascan tribe of the Mackenzie Basin, as Professor Mason points out, but also among the Chilcotin of British Columbia (see Part V, Plate XXIII, Fig. 12, of this volume). It occurs all along the Coast Range and the Cascade Range in British Columbia and in Washington, and attains its greatest beauty in California. Isolated Athapascan tribes are found throughout this area. Their existence proves that at one time a wave of Athapascan migration must have swept southward along the coast. It would seem, therefore, that this art originated among the tribes who now practise it, at the time of the Athapascan migration. It is remarkable, however, that such basketry is not found in Nicola Valley, which at one time was the home of an Athapascan tribe. It may be that the scarcity of wood in this area is responsible for the restriction of the art to the western portion of the country. The style of weaving applied in the woollen blanket of the Lower Thompson Indians suggests that its origin is due to the application of the technique of weaving found in the interior to a different material. The method of weaving these blankets is the same in principle as that applied by the Upper Thompsons in making rabbit-skin blankets and mattings.

In a general way, we may say, therefore, that the Thompson Indians are in appearance and culture a plateau tribe, influenced, however, to a great extent by their eastern neighbors, to a less extent by the tribes of the coast. Their whole social organization is very simple; and the range of their religious ideas and rites is remarkably limited, when compared to those of other American tribes. This may be one of the reasons why, in contact with other tribes, the Salish have always proved to be a receptive race, quick to adopt foreign modes of life and thought, and that their own influence has been comparatively small.

[1] Report of the Smithsonian Institution, 1883-84, Part II, p. 295.

APPENDIX.

Note 1 (see p. 177).

From 1895 to 1899 the vital statistics of the band were as follows: —

Births.	*Males.*	*Females.*
1895	2	2
1896	2	1
1897	4	1
1898	3	2
1899	2	1
	13	7
Total increase	20	

Deaths.	*Males.*	*Females.*
1895	4	3
1896	3	0
1897	6	5
1898	3	1
1899	5	3
	21	12
Total decrease	33	

Deaths classified according to Age.

Infants	5
Children	6
Adults under fifty	8
Adults over sixty [1]	14
	33

Note 2 (see p. 184).

Stone drills were made of glassy basalt, which was flaked like the arrow-heads. They were hafted in handles made of antler or wood.

Stone knives and stone chisels were hafted in wooden handles by being placed in a slit which was filled with gum. Then a lashing was applied around the wood. They were also hafted in antler. The piece of antler was boiled, so as to make it soft. Then the stone blade was driven into its end. When cooling and drying, the antler became very hard, and held the blade firmly, so that no lashing and no gum were required to hold it in place. Both of these methods are applied at the present time in hafting iron tools. It would seem that handles of antler, such as described here, were not attached to wooden handles. This method of hafting seems to have been in use among the tribes of the Fraser Delta.

Note 3 (see p. 276).

The stake was generally valued at twelve counters, which were represented by twelve sticks. Each party had six of these counters. When one party guessed wrong, they forfeited a counter, which was thrown over to the party opposite. When one of the parties guessed right, the gambling-bones were thrown over to them, and it was their turn to sing and to hide the bones. When one party won all the counters, the game was at an end. When a large number of gamblers took part in the game, two pairs of gambling-bones were used.

[1] No deaths were recorded of adults between fifty and sixty.

Additional Notes.

The Indians were in the habit of taking half-grown eaglets from the eyry, sometimes descending the cliffs with ropes for this purpose. They raised the young birds, and when they were full-grown pulled out their tail-feathers and set them free. It was believed, that, unless the oldest eaglet was fed first, the brood would die.

Suicide was formerly very common, and is so at the present day, principally among women. The causes are generally shame, remorse, disappointment, or quarrels with relatives, and hanging is the method most generally resorted to.

FIG. 1. PREPARATION OF SKINS.

FIG. 2. STOREHOUSE.

FIG 1. UNDERGROUND HOUSE.

FIG. 2. INTERIOR OF UNDERGROUND HOUSE.

FIG. 1. LODGE COVERED WITH MATS.

FIG. 2. FRAMEWORK OF CONICAL LODGE.

FIG. 3. FRAMEWORK OF LODGE

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FIG. 1. SWEAT-HOUSE.

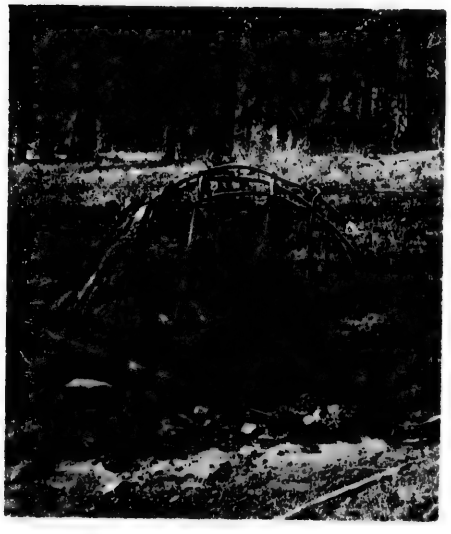

FIG. 2. FRAMEWORK OF SWEAT-HOUSE.

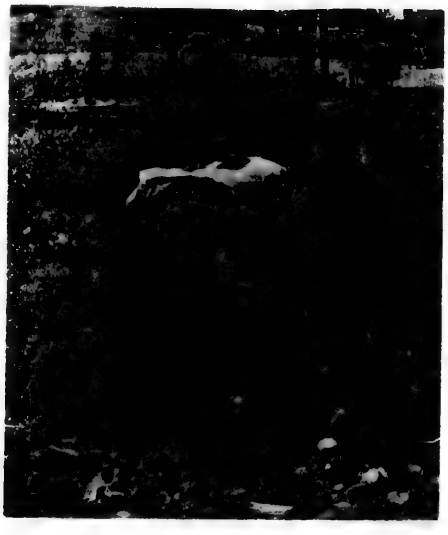

FIG. 3. FRAMEWORK OF SWEAT-HOUSE.

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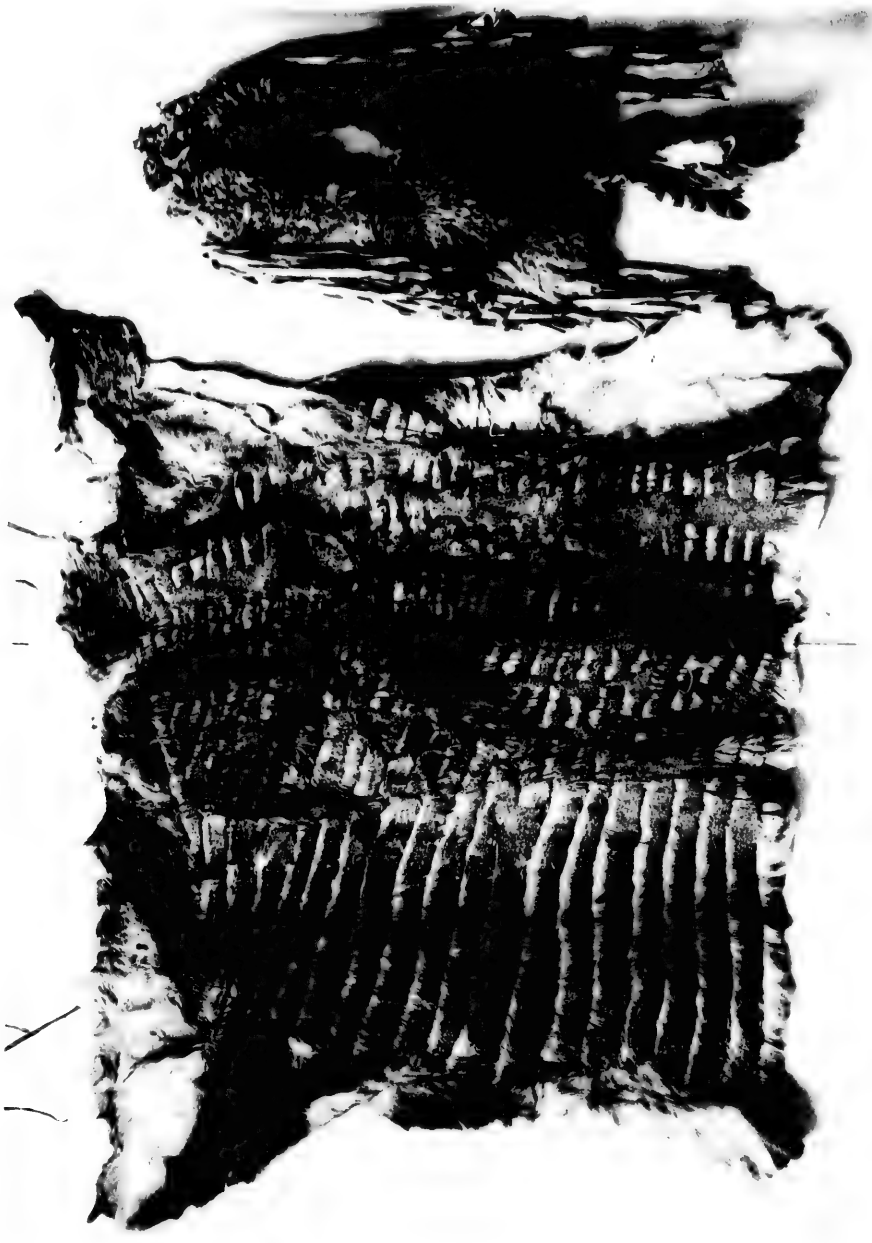

Deerskin Robe and Poncho ($\frac{16}{1588}$ and $\frac{16}{1563}$).

PLATE XIX.

EXPLANATION OF PLATE XIX.

FIG. 1. — PAINTING ON A BOWLDER NEAR SPENCES BRIDGE. 1, 2, Crossings of trails; 3, 4, Fir-branches; 5, Girl's lodge, and fir-branches hanging down from roof; 6, 7, 8, Crossings of trails; 9, 10, Fir-branches; 11, Roof of girl's lodge with fir-branches hanging down; 12, Snake; 13, Sacrifices put up at crossing of trails; 14, Unfinished basketry; 15, Crossing of trails; 16, Two trenches; 17, Fir-branch; 18, Unfinished basketry; 19, Dog; 20, 21, Fir-branches; 22, Dog; 23, Unfinished basketry; 24, Fir-branch; 25, Crossing of trails and fir-branch put up as a sacrifice; 26, Unfinished basketry; 27, 28, Fir-branches. (See Bull. Am. Mus. Nat. Hist., VIII, pp. 227–230.)

FIG. 2. — PAINTING ON A BOWLDER CALLED "THE BASKET OF COYOTE'S WIFE," NEAR SPENCES BRIDGE. 1, Centipede or tree blown over; 2, Underground house; 3, Fish-weir; 4, Fish; 5, Trench with sacrifices; 6, Probably girl's lodge with fir-branches hanging from roof; 7, Trench with dirt thrown out to one side; 8, Fir-branch.

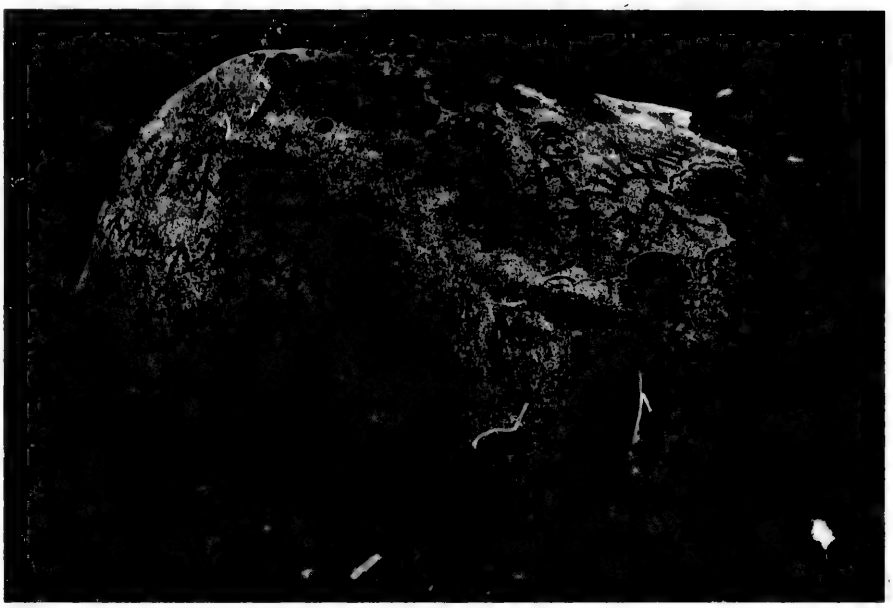

FIG. 1.

FIG. 2.

The Thompson Indians of British Columbia.

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PLATE XX.

EXPLANATION OF PLATE XX.

FIGS. 1–5. — PAINTINGS ON A BOWLDER CALLED "THE BASKET OF COYOTE'S WIFE" (see Plate XIX).
2. — *a*, Earth, water, and trees; *b*, Tree.
3. — *a*, Catfish.
4. — *a*, Juniper-bush; *b*, Fir-branch.
5. — *a*, Trench and poles.

FIGS. 6–12. — ROCK-PAINTINGS FROM TSÍX'PAA'UK CAÑON, 19 miles from Spences Bridge.
6. — Three men, two of them with feather head-dress.
7. — *a*, Black bear; *b*, Fir-branch; *c*, Snake; *d*, Lakes and river; *e*, Trench and dirt thrown out.
8. — Face with tears.
9. — Beaver.
10. — *a*, Trench and poles; *b*, Unfinished basketry or pile of fir-branches; *c*, Man; *d*, Arrow-heads or cedar-branches.
11. — Dog or horse struck by an arrow.

FIG. 13. — PAINTINGS ON A BOWLDER CALLED "THE COYOTE'S WIFE." *a*, Grisly bear; *b*, Track of grisly bear; *c*, Pool of grisly bear; *d*, Fir-branches; *e*, Vulva of Coyote's wife; *f*, Trench with poles; *g*, Coyote; *h*, Fish; *i*, Arrow; *j*, Cap with fringe; *k*, Otter; *l*, Grave-poles; *m*, Insect; *n*, Crossing of trails, sacrifices of food, and pole; *o*, Insect kilaxwa'us.

FIG. 14. — PAINTINGS ON A BOWLDER NEAR SPENCES BRIDGE. Trail, with horse, deer, trees, and cross-trails.

FIGS. 15–17. — ROCK-PAINTINGS FROM STINE CREEK.
15. — Mountain-goats.
16. — *a*, Vision; *b*, Trails; *c*, Lakes connected by a river.
17. — *a*, Cascade; *b*, Lakes connected by a river; tracks of bear and bear cubs.

FIGS. 18, 19. — PAINTINGS ON A BOWLDER NEAR SPENCES BRIDGE. *a*, Rainbow; *b*, animal hit by two arrows.

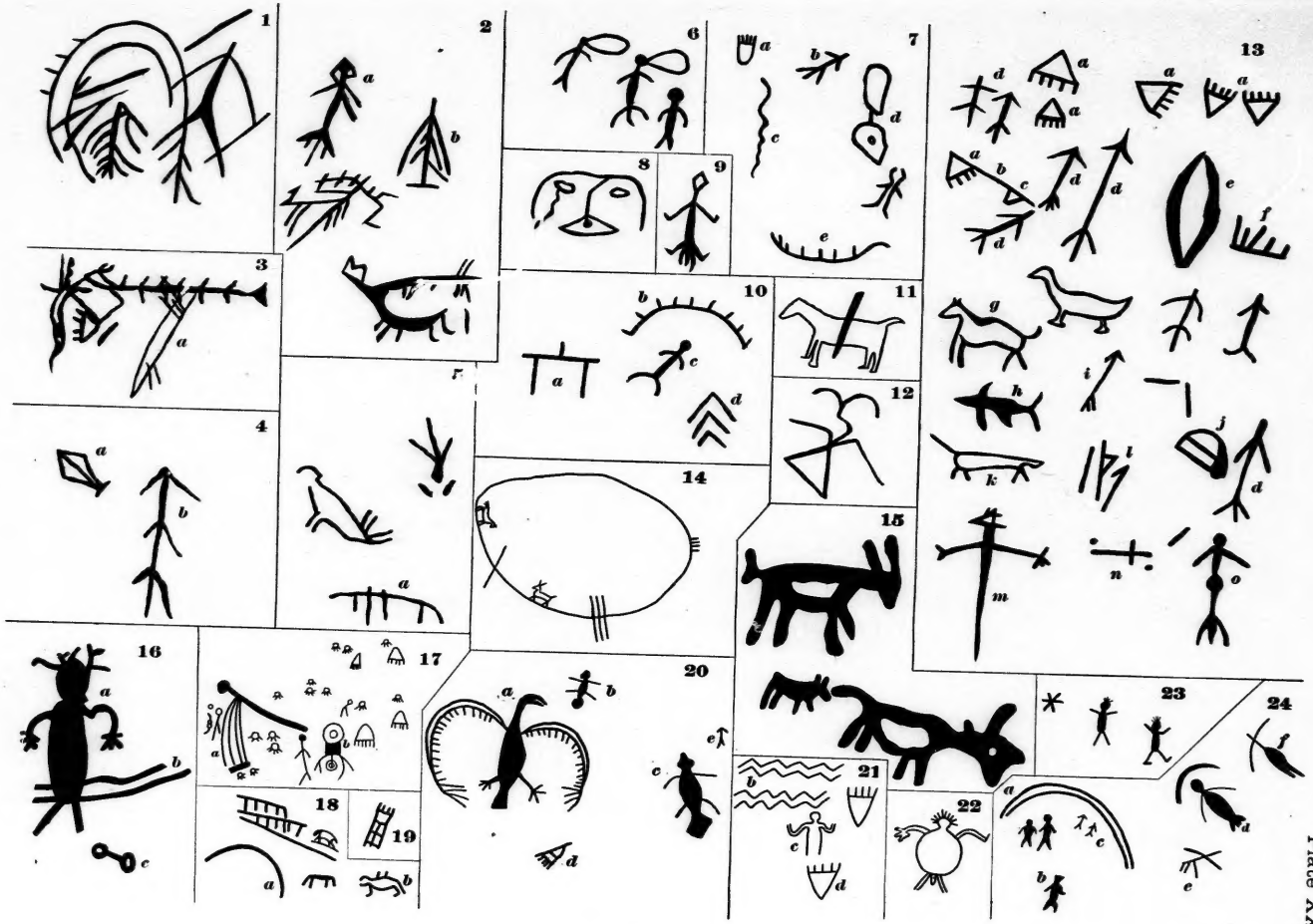
FIG. 20. — PAINTINGS ON A BOWLDER IN NICOLA VALLEY. *a*, Eagle; *b*, *c*, Beavers; *d*, Bear; *e*, Fir-branch.

FIG. 21. — ROCK-PAINTINGS FROM STINE CREEK. *b*, Mountains and glaciers in valleys; *c*, Water mystery; *d*, Bear.

FIG. 22. — ROCK-PAINTING FROM STINE CREEK. Vision.

FIG. 23. — PAINTING ON A BOWLDER HALF A MILE NORTH OF LYTTON. Star, and two men with feathers.

FIG. 24. — PAINTINGS ON A BOWLDER TWO MILES EAST OF SPENCES BRIDGE. *a*, Rainbow; *b*, Men; *c*, Fir-branches; *d*, Cedar-bark towel; *e*, Crossing of trails, with sacrifices; *f*, Birch-bark cup, with drinking-tube attached to a string.



ROCK-PAINTINGS.

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